OCCASIONALL DISCOVRSES

1. *Of Worship and prayer to Angells and Saints.*
2. *Of Purgatorie.*
3. *Of the Popes Supremacie.*
4. *Of the ſucceſſion of the Church.*

Had with Doctor Coſens, by word of mouth, or by writing from him.

By THOMAS CARRE Confeſſour of the English Nunnerie at Paris.

AS ALSO,

An anſwer to a libell written by the ſaid Doctor Coſens againſt the great Generall Councell of Lateran vnder Innocentius the third, in the yeere of our Lord 1215.

By THOMAS VANE Doctor in Diuinity of Cambridge.

Printed at PARIS Anno Dom. 1646.
With Permiſſion & Approbation.

100. c. 90.

BIBLIOTHECA BODLEIANA

A LETTER TO A Gentleman at S. Germains.

HONORED SIR,

As by many other iuſt titles, ſo I am yours by this in particular of the laſt of Octob. for that you haue bene pleaſed thereby to ſignifie what paſſes at S. Germains, and that you ſo truly reſent the wrong which is done to Truth in the proclaiming of victories (eſpecially by ſuch, as you expreſſe it, as are not guiltie of too much vnderſtanding) gayned by the Lord of London-Derrie, D. Coſens (and who not?) ouer all the Papiſt Prieſts they meete withall: bearing all downe before them, as they pleaſe to tearme it. Sir, I am eaſily perſuaded to beleeue, that the bruiters of ſuch vntruths were not verie vnderſtanding indeed, and that they ſpake accordingly. For I my ſelfe am wit-

neſſe, that the Lord of London-Derrie honeſtly and fairely denyed that there were any ſuch reports occaſioned by him, or that indeed there was any ſuch cauſe: and I am much miſtaken, if D. Coſens be found ſo little ingenuous, as to abett ſo abſolute an vntruth. For ſure, he mett with none weaker then my ſelfe, and yet, to ſpeake ſparingly, he bore no aduantage away; as I hope this ſcătling Of prayers to Angels, which I haue vnder his owne hăd (& ſome other occaſionall diſcourſes which he will not deny) will partly make good. At leaſt I moſt willingly leaue it to the indifferent reader to iudge of the Lion, ex illo vngue, rather then to haue Truth ſuffer through my ſilence, where my weake endeauours might be able to contribute any thing to its libertie and luſter. Certainly my labour therein was not ſo much to anſwer difficulties, as to diſcouer corruptions, miſtakings of, and violence made againſt the Authours genuine ſenſe, which being once diſcouered, the former ſeeming difficulties vanished of themſelues, Sir, if you doe me that right, (which I eaſily promiſe my ſelfe from your frieĕdship, yea euen your iuſtice)

as to conceiue I vſe candor herein, and ſpeake but a meaſured truth; you will admire with me, how this could be made a ſubiect of triumph and glorie. Thus farre to my friend then. Now to euery courteous Reader, I haue this humble ſuite to make, that, while he heares corruptions, miſtakings of, and violẽces made againſt the genuine ſenſe of the Authours, *he permit not his iudgement to be foreſtalled with a preiudicate opinion, that theſe words are but the effects of paſsion: but cõtrarily that without paſsion or preoccupation, he would haue patience to reade and iudge: and if he finde thẽ not reall truthes, no falſe aſperſiõs, let me paſſe for an impoſtour: But if truthes indeede; let truth be published, vindicated and knowen; let mẽ be our friends, but let Truth be incomparably more our friend; let the Fathers be heard ſpeaking their owne ſenſe without force, that ſtreames of honie may be conuayed from them into the hearts of the vnlearned, not ſtraynes of poyſon; And let ſuch as vſe violence againſt it know,* that Truth for a tyme may be clouded, but cannot be ouercome: That ini-

quitie for a tyme may flourish, but cannot be permanent; *Finally, that no victorie is more glorious, then to be ſubdued by Truth.* Superet igitur Veritas volentem, nam & inuitum ipſa ſuperabit.

The enſuing diſcourſe *of Prayer to Angels &c.* I purpoſed fairely and friẽdly to haue examined betwixt Mr. Coſ. and me, and therefore I addreſſed it to himſelfe in the tearmes following.

APPROBATIO.

PErlegimus nos infra ſcripti in ſacrâ Theologiæ facultate Pariſienſi Magiſtri, duos hoſce tractatus, Anglicano ſcriptos idiomate, quorum titulus eſt, *Occaſionall diſcourſes of worship & prayer to Angels and Saints &c. had with D. Coſens by word of mouth, or by writing from him, by THOMAS CARRE Confeſſour of the English Nunnerie at Paris. As alſo an Anſwer to a libell written by the ſaid D. Coſens againſt the great Generall Councell of Lateran vnder Innocentius the third, Anno Domini 1215. by THOMAS VANE &c.* quibus & fidei Catholicæ eluceſcit veritas & hominis hæretici deteguntur impoſturæ: cuius in hac parte an prævaleat inſcitia, an audacia, haud facile eſt iudicare. Hos itaque tractatus vtiliter poſſe typis mandari, in bonum ſcilicet tùm fidei tùm pietatis Chriſtianæ, noſtris hîc teſtamur chirographis. Datum Pariſiis 4. Maij, 1646.

H. HOLDEN.

IAC. DVLÆVS.

The same in English.

WEe whose names are vnderwritte, Doctors in Diuinity of the sacred faculty of Paris, haue perused these two treatises written in the English tongue, entituled, *Occasionall Discourses of worship & prayer to Angels & Saints &c. had with D. Cosens by word of mouth or by writing frō him, by THOMAS CARRE Confessour of the English Nunnery at Paris: As also an answer to a libell written by the said D. Cosens against the great Generall Councell of Lateran vnder Innocentius the third, An. Dom. 1215. by THOMAS VANE &c.* wherein aswell the trueth of Catholique beliefe is mainely illustrated, as the *cosening* wiles of an *hereticall man* are plainely discouered: whose whether ignorance, or boldnesse be more preualent in this behalfe, is hard to iudge. Wherefore wee testifie by these our handwritings, that the said treatises may profitably be giuen to the Presse, for the furtherance of Christian faith & piety. Giuen at Paris this 4. day of May, in the yeere of our Lord 1646.

H. HOLDEN.

I. DVLEE.

NOBLE Sr.

After a ſincere proteſtation, that I as much loue and honour your perſon, as I hate what Catholike beleife oblidges me to iudge errour in you; let me vſe freedome, without offence, to tell you in all Chriſtian Charitie, that of 14. obiections which you haue made out of the holy Fathers againſt worship and prayer to Angels and Saints, There are ſixe corrupted, the words, or ſentences, moſt important and euen deciſiue of the controuerſie, being abſolutely left out, though they were in the verie midſt of the paſſages cited or immediatly following, as

1. That of the Councell of Laodicea.
2. That of S. Auguſtine Conf. 10. c. 42.
3. That of the ſame Saint contra

epiſt. Parmeniani.
4. That of Irenæus.
5. That of S. Ambroſe.
6. That of S. Bede.

Fiue either forced to ſpeake againſt themſelues, or els nothing at al for you: as

1. That of Theodoret twice.
2. That of Origene againſt Celſus.
3. That of Athanaſius.
4. That of Epiphanius.

And finally three brought in for witneſſes which ſpeake not of the worship, or prayer to Angels or Saints at all, and therefore not to the preſent purpoſe; as

1. That of S. Auſtine.
2. That of Tertullian twice.
3. That of S Chryſoſtome.

Now that I may not onely ſay this, but make it appeare in effect, I will obſerue this order, fairely to put downe your ſeuerall obiections, ſeuerally, and in as many, and the ſame words without changing or omitting one ſyllable produced by you, and attend each of them in particular with my anſwers, apprehending that the moſt perſpicuous, and ſatisfactorie way, to

the readers or hearers, and leaſt ſubiect to be miſconſtrued or miſconceaued.

Of the worshipping and praying to Angels.

COSENS *THat this was forbidden by S. Paul, and condemned by the ancient fathers of the Church is manifeſt, both from the teſtimonie of Theodoret and others, and from the Canon made againſt it in the Councell of Laodicea.*

CARRE. That the worship and prayer to Angells, as it is practiſed in the Catholike Apoſtolike and Romane Church (which is the thing in queſtion) is not forbidden by S. Paul, or condemned by the ancient Fathers, &c. which you pretend to make good by ſundrie paſſages of the Fathers here putt downe, I hope to make as cleare, as the said Fathers owne plaine words can make it.

Cos. *Let no man ſeduce you through humilitie and the Religion or worshiping*

of Angels. They that maintaynd the law, induced the Coloſsians to worship Angels, telling them, that the law was giuen by Angells and therfore that they ought to be worshipped. And this vice continued a great while among them both in Phrygia and Piſidia. Therfore the Councell which was gathered together at Laodicea, which is the Metropolitan Citie of Phrygia, forbad it by a law, and commanded them, that they should not pray to Angels. To this day are to be ſeene the oratories which they and their neighbours made, to the Angel S. Michael. And this they did (praying to them) out of humilitie, ſaying that the God of Heauen and earth was inuiſible and incomprehenſible, to whom they could not come; and that therfore it behoued them to procure his fauour by the Angels. And this was it which S. Paul meant when he ſaid, Let no man ſeduce you through humilitie, and the worshipping of Angels.

CAR. We anſwere that that paſſage of S. Paul is to be vnderſtood of ſuch as are ſo ſeduced as that they giue away to creatures, ſoueraigne worship

which is due to God alone. And in this ſenſe we with S. Paul crye out *Let no man ſeduce you, &c.* And that this is not ſaid gratis, but is indeed the true ſenſe of S. Paul, appeares firſt out of S. Chryſoſtome vpon the ſame place ſaying. *There are ſome who ſay that we are to be brought to God by Angels and not by Chriſt.* 2. by the cõtext or ſequell of words in the verie next verſe, and *not holding the head*, to witt Chriſt, but in lieu of Chriſt ſubſtituting Angels, as ſaith the ſaid Theodoret and S. Anſelme. 3. by the Councell of Laodicea it ſelfe, to which wee haue Theodoret wholly alluding and referring to it, and therfore is to be interpreted by it. Let vs heare then what it ſaith, and conſequently what Theodoret would and muſt ſay.

Cos. *The words of the Canon made by the Councell of Laodicea about 1300. yeares ſince be theſe.*

CAnon 35. That Chriſtians ought not to forſake the Church of God, and goe to the Angels, makeing priuate meetings for that purpoſe which are wholly forbidden: therfore if any one shall be found, to follow this ſecret and priuate Idolatrie let him be accurſed.

Car. Here is ſomewhat not rightly putt downe, ſome thing quite left out. Take it as followes.

That we ought not to relinquish the Church of God, and depart thence, and nominate Angels, and to make aſſemblies which are knowen to be forbidden. Therfore if any shall be found, to follow this ſecret Idolatrie, Let him be accurſed. Becauſe he forſooke our Lord Ieſus Chriſt the ſon of God, and abandoned himſelfe to Idolatrie, or went to Idols. Theſe words (*becauſe he forſooke our Lord Ieſus Chriſt the ſon of God and*

abandoned himſelfe to Idolatrie, or went to Idols) are quite left out, being yet the moſt important to decide the difficultie betwixt vs, though immediatly following, and clearely deliuering the reaſon, or cauſe of what preceeded.

Is there now any need of further anſwere? Doe Catholikes hold *that they ought to forſake the Church of God and to depart thence to name, call, or (if you pleaſe) inuocate Angells?* Doe they to that purpoſe, *make any ſecret aſſemblies which are publikely forbidden?* Doe they finally *forſaking our Lord Ieſus Chriſt the ſon of God giue themſelues ouer to Idolatrie*, and thereby draw the curſe vpō their shoulders, it being impoſed for no other cauſe, as the Councell it ſelfe expounds it ſelfe, deſigning the particular reaſon of the curſe ſaying *Becauſe he forſooke our Lord, &c.* why did you then deale ſo ſpareingly with your friends, as by leauing out what was moſt important, to leaue them with ſome apparent doubt quaking vnder the feare of a

curſe if they should worship or pray to a Saint, wheras the words, being produced, made moſt cleare, that there was indeed no cauſe of feare at all.

In a word that this Canon cannot be meant of the Religious worship which the Catholike Church payes to Angels and Saints, is further manifeſt both by the Canon 34. immediatly preceeding in the ſame Councell where the Religious worship of a true Martir is approued in theſe words. *A Chriſtian ought not to forſake the Martirs of Chriſt, and goe to falſe Martirs.* And alſo by the 51. art. following. *We ought not to celebrate the birthdayes of Martirs in Lent, but onely to make a memorie.* (which we call now a cõmemoration) *of them vpon ſaturday and ſonday.* Iudge then whether it were likely that the holy Councel would with one breath, both eſtablish and deſtroye the worship due to Angels or Saints, the difficultie equally vrgeing againſt them both.

Againe the phraſe of the Councell being

being *nominare Angelos* I would fayne know by what rule it is rather englished *to goe to the Angells*, then as the words vſually ſignifie by the cõmon conſent of men, to *nominate or name the Angels*, which is wont to be done in coniurations and enchantements, &c. which ſenſe the canon 36. immediately following ſeemes particularly to fauour and cõfirme, as rendring the reaſon of the precedent canon: *becauſe* (ſaith it) *the miniſters of the Altar or Clarkes, ought not to be Magicians or enchanters, or to make certaine ſcrolls* (Phylacteria) *wherin things are written*, &c. in ſuch were the Phariſies accuſtomed to write the Commandements, and to weare them about their heads or armes in a ſuperſtitious manner as appeares by Hierome Oleaſter vpon Deut. c 6.

Nor doth this paſſage of Theodoret any whit preiudice the Catholike cauſe, all things being well ballanced. Firſt, becauſe his ſenſe herein is the ſenſe of the Councell, which you ſee toucheth vs not. Secondly his

words being duely considered, they figh not with a Catholike proceeding; for he imputes onely the worship of Angels as a vice, to those who did it vpon this motiue, that they deliuered the law (*telling them that the law was giuen by Angels, and therfore they ought to be worshipped*) which is no Catholike ground of that worship: and againe *in that they said the God of heauen and earth was inuisible and incomprehensible*, to whom they could not come, and therfore they ought to procure his fauour by the Angels. As though, forsouth, Gods inuisibiltie and incomprehensibilitie were the true reason concluding that man cannot approach him, and that therfore we were necessitated to procure accesse by the Angells fauour: which is a dreame falling into no Catholike heart: For though we willingly professe that the mediation of Angels and Saints is good, holy, vsefull, and alwayes vsuall in the Church of God, yet is it not vpon a mistaken ground, that there is no other way to gett ac-

ceſſe to him. We know that by the feete of heauenly Loue we are able to walke home to that inuiſible and incomprehenſible Deitie; which Loue is heard, though the Angels were euen ſilent, and is not refuſed entrie. So that the mediation of Angels is neither neceſſarie for that reaſon, nor indeed (for any thing I haue yet bene taught) neceſſarie at all, by an abſolute neceſſitie obliging euery one in particular. The words of the Councell of Trent being theſe: *that it is good and profitable humbly to call vpon them, &c. and to flie to their prayers helpe and aſſiſtance, &c.* not that that is the onely meanes to approach vnto God, &c.

Cos. *Againe; Theodorets words* (vpon the 3. Coloſſ.) *are theſe and to the ſame purpoſe.*

FOr in as much as they willed men to worship Angels, the Apoſtle forbiddeth it, and commandeth the contrarie, that ſo all their words and workes might

be set forth by the remembrance of Christ. And giue thankes (saith S. Paul) to God the Father by Christ not by the Angels. Which rule the Councell of Laodicea held, and for a salue to that old sore, made a law, that Angels should not be prayd to.

Car. This place requires no new answere. The solution of the former cleares this too. For in as much as they willed men to worship Angels, in the manner aboue declared, the Apostle most iustly forbiddeth it, and so doth the Councell of Laodicea after him, and all Catholikes say Amen. Whether according to the said Councell, *because they forsooke our Lord Iesus Christ the son of God, and abandoned themselues to Idolatrie.* Or according to S. Paul in the same place, *because they held not the Head*, which is Christ, *Non tenens caput.* Or following S. Chrysostome for that the Colossians which made their approaches to God by the Angels, *had many Iudaicall, Grecian or Ethnicall obseruations.* Or following Theophylact, *because by*

Vbi supra.

Vpon the first ch to the Coloss

Vpon the 2. ch. to the Coloss.

the apparances and shadow of humilitie you (the Coloſſians) *were ſett vpon, temptcd and deceaued: for theſe ſeducers affirmed it a thing vnworthy the Maieſtie of the onelybegotten* (Chriſt) that you (Coloſſians) ſhould be brought to God by his guidance, and that this is a worke, *farre outſtriping man's pouertie* (litlenes) *whence they also ſay it is more aggreeable to reaſon, to auerre that this office, of conducting to God, is performed by the Angels: Whervpon doubtleſly they introduced a worship, profeſſed a Religion, and perſuaded the vnlearned, that they* should applye themſelues to them, and, in their acceſſe to God, vſe them (who had brought vs ſaluatiõ) for their Guides. And againe in the ſame Chapter ver. 10. *Why therfore, ſaith he, he* (Chriſt) *being omitted or left* (omiſſo) *Doe you betake your ſelues to the Angels, as Guides to conduct to the Father.* Finally the ſame Theop. in the beginning, or argumẽt of the ſaid Epiſtle, in diſcouering the ſcope of it, or the reaſon mouing S. Paul to write to them, diſcouers alſo

what kind of worship of Angels he reprehends in them *And this did induce him* (S. Paul) *to write to the Coloſſians becauſe a wicked tenet was of late receaued among them: for they apprehended that there was no acceſſe to God and the Father by the ſon, but by the Angels; eſteeming it an abſurd thing to beleeue that the ſon of God should come in theſe laſt ages, ſince in the old Teſtament all things were done by the Miniſterie of the Angels. They further obſerued diuers Iudaicall inſtitutions, and cuſtomes of the Gentils, &c.* And had M. Coſ. read on one lyne further (for it immediately followed in the ſame place) he had found the ſolution. *Nor ought our Lord Ieſus Chriſt to be relinquished.* Behold how all of them concurre in this, to condemne that worship, inuocation, or religion of Angels, which excludes the Mediatiõ of Ieſus Chriſt, which Catholikes doe as much deteſt as any, and conſequently heere is nothing againſt Catholike doctrine.

Cos. *Cardinal Bellarmine and ſome others anſwere, That the old Heretikes*

ſaid, no man could come to God by Chriſt, but by the Angels; and therfore that they ought to be prayed to, and worshipped, not Chriſt.

Car. Card. Bellarmine, for as much as I am able to diſcouer, hath neither the words, nor the ſenſe heere put downe for his owne replie: howbeit ſuch an anſwere had not bene without good ground: for he brings in S. Chryſoſtome ſaying no leſſe, in his 7. Hom. vpon the Epiſt. to the Coloſſians, *who affirme that we are not to be reconciled and come vnto God by Chriſt; but by the Angels.* And hath not Theophylacte the ſame in tearmes, as I haue newly cited him in his argument vpon the Epiſtle to the Coloſſians. *They thought*, ſaith he, *there was no coming to God the Father, by the ſon* (Chriſt) *but by the Angels?* Yea doth not euen Theodoret himſelfe ſay as much too in effect, aboue, where he is alleadged againſt vs, when he affirmes *they ſaid that the God of heauen and earth was inuiſible and incomprehenſible to whom they could not come, and there-*

fore they ought to procure his fauour by the Angels? How doe you then M. Cosens forgett your selfe, and goe on saying?

Cos. *But neither doth the Councell of Laodicea, nor Theodoret, nor S. Paul, attribute any such opinion to them.*

Car. Yes Sir, Theodoret you haue newly heard speake; and the Councell and S. Paul aboue, both which doe in formall wordes reprehend and accurse such abominable Religion to Angels, as causeth vs to forsake *the onely begotten son of God, &c,* so the Councell: *& not to hold the head*: so S. Paul. How vnduely therefore doe you thence affirme *that they* (the Councell, Theoph. S. Paul) *condemned them onely for giuing religious worship to Angels, in praying to them, that they would become Mediatours for them to God.* And with all, forsouth, that that should be it, *which they call a secret kind of Idolatrie, and a forsaking of Christ and his Church.*

For further satisfaction, and the absolute clearing of the place, and discouering

diſcouering Theodorets ſenſe in point of honoring and praying to the Saints or Angels let himſelfe be heard ſpeake, where he diſcourſes more plainely and fully vpon that ſubiect.

In his Epitome of Diuine decrees. De Angelis, c. 7.

THe diuine Daniel the Prophete did alſo affirme, that ſome (to witt Angels wherof he ſpake) *were Princes of Nations, &c. And added withall, that no other did helpe him, while he made interceſsion to God for the libertie of the Iewes, then Michael their Prince.*

The 8. booke of the cure of the Grecian affections.

„THe generous ſoules of the „tryumphant Martyrs walke „now in heauen, and are preſent „amidſt the Quires of Angells. „Marrie euen their bodyes are not

„ contaynd in their particular monu-
„ mẽts: but the citties and villages ha-
The antient deuotion to reliques which is neuer heard of amongst the protestants. „ uing deuided them amongst them
„ instile thẽ conseruers of their soules
„ and Phisitians of their bodyes, and
„ worship them as Presidents, and
„ keepers of their citties; and making
„ vse of their interceſſion to God, they
Their interceſſion made vse of. „ obtayne diuine gifts through their
„ fauour. Their bodyes being cutt in
„ pieces, the vertue of them remay-
„ nes entire and vndeuided. And
Fauours and cures obtayned at and by meanes of their reliques. „ thoſe ſo litle and diminutiue reli-
„ ques haue an equall vertue to the
„ whole Martyr, while vndeuided,
„ and vncutt into pieces. For the ver-
„ tue preſent diſtributes fauours and
„ proportions its liberalitie to the
„ faith of the ſuppliants. And euen
„ theſe things moue not you to pray-
„ ſe their God, but you deride and
„ ſcoffe at the honour, which all eue-
„ ry where exhibite to them, and re-
„ pute it an abominable crime to
„ draw neere their graues.

In the ſame booke about à leaſe after.

„ VVhy are you offended with *Their honour.*
„ vs, who make not Gods, but
„ honor Martyrs, as witneſſes of God
„ and moſt louing ſeruants.

Againe in the ſame booke.

„ BVt the faire and famous Tem- *Temples built to God in their name, and honor.*
„ ples of the victorious Mar-
„ tyrs appeare illuſtrious for great-
„ nes, excellencie, and all kind of or-
„ nament, and ſtreames out the ſplen-
„ dour of their beauteousnes on euery
„ ſide. Nor doe we frequent them
„ once twice of fiue times a yeare,
„ but we celebrate frequent aſſem-
„ blies, nay oftẽ we ſing prayſes euerie
„ day to their Lord and Maſter. And
„ thoſe that are in good health, begge
„ the conſeruation of it, ſuch as are
„ afflicted with any diſeaſe, intreate
„ to be freed of it. They alſo demand
„ children who want them, and ſuch
„ as are ſterill deſire to become mo-

„ thers,&c. Trauellers sue to them to
„ be companions, and guides of their
„ iourney: who returne safe, render
„ thankes. Nor doe they goe to them
Prayer to them. „ as to Gods but pray to them as hea-
„ uenly men, and beseech them to be
„ pleased to be intercessours for
„ them. Now that such as faithfully
„ demand obtayne their desires, their
„ Donaries speaking their cures,
„ openly publish. For some hang vp
„ resmblances of eyes, others of
„ hands and feete, made of siluer or
„ gold. To witt their Master accepts
„ of small things and of litle value,
„ measuring the gift by the abilitie of
„ the giuer.

And a litle after.

„ NAy further they are carefull to
„ call their newborne children
„ by their names, procureing to them
„ therby securitie, and safe custodie.

Is it possible that this Authours testimonie should euer be vsed against honour and prayer to Saints? Did euer

or could euer any Catholike ſpeake more aduantagiouſly in his owne behalfe? Could the Authour euer more clearely expreſſe himſelfe a Catholike, or euen more fully, and freely and euidently deliuer Catholike dutie, and practiſe in this behalfe? Which he himſelfe alſo obſerued in his Religious Hiſtorie c. 3. of Macarius his life, ſaying in the end of the ſame. *I making an end of this narration, pray and beſeech that by the interceſſion of all theſe* (of whom he ſpake) *I may obtayne the diuine aſſiſtance.* And c. 18. of Euſebius, *And I pray that I may obtayne that interceſſion, which hitherto I haue enioyed while he was yet aliue, &c.* And finally in c. 27. of Baradatus. *Grant that by the aſſiſtance of their prayers I may approach to that Mountaine, &c.*

COSENS. *Saint Auguſtin in his 10. booke of Confeſſions chap. 42. hath theſe words.*

Whom ſhould I find, that might reconcile me to thee ô my God? Muſt

I goe to the Angels? With what prayer? with what Sacrament should I doe it? I heare that many desireing to returne to thee, and being not able to doe it by themselues haue made tryall of this way, and haue bene very deservedly deluded by it.

CARRE. There is some thing in that passage, which is most materiall, omitted, some what also false translated. Take therfore the passage word for word as it lyes.

Whom could I find, that might reconcile me to thee? Was I to goe to Angels? With what prayer? with what Sacramẽts? (was I to doe it, is not in the text, howbeit that much imports not) *Many desiring to returne to thee, and not being able to doe it by themselues, as I heare, haue tryed these things* (hæc) can not, at least be referred to the Angels alone) *and haue fallen into a desire of curious visions* (this clause *of curious visions* is quite left out, though most materiall (*and were held worthy of illusions or to be illuded* by it, these words, *by it*, are added to the text, because

they may ſeeme to referre to the going to the Angels, as though that were the cauſe of their *being illuded*, which ſerues the better to patch up the Doctors ſenſe wheras indeed their *being illuded*, might either be imputed to *their going to the Angels*: *Prayer*: *Sacramẽts*: or els more immediately and apparently, to the deſire they had to haue *curious viſions*, which can neuer be deuoyd of fault. But if he will needs haue all the miſcheife be putt vpon their *going to the Angels*, Let him pleaſe either to looke vpon the marginall notes in what impreſſion ſo euer of his whole workes where he will find *remedia vitiorum à Dæmonibus*: the remedies of vices from the Diuells: or els take the paynes to read on fiue or ſixe lynes further, and he will diſcouer what Angels S. Auguſtine ſpake of, who ſaith. *For they being highminded, ſought thee in the pride of their learning, and did rather exalt their hearts then knocke their breaſts. And ſo they drew the Princes of the ayre towards them, who conſpired and*

were companions with them in the ſame pride, and by them they were deluded through magicall powers, &c. For the diuell was transforming himſelfe into an Angell of light. Behold *how*, and by what *Angell* they were *deluded*; and conſequently how this apparent difficultie falls all in pieces. If any deſire a clearer proſpect vpō S. Auguſtins mynde herein, by knowing of whom he had heard this opinion of being *purged and reconciled* to God by the mediation of the Angels, &c. Let him take the paynes to read what the ſame Saint ſaith in his 9. and tenth booke of the citie of God all ouer, and he will plainely diſcouer to what he there alludes, to witt, to the opinions of Triſmegiſtus, the Platoniques (and after them, it may be, to the Symoneans who were ſicke of the ſame diſeaſe) as ſaith Tertullian in theſe tearmes. The diſcipline of the Magicalart of the Symoneans ſer uing the Angels, is counted among the idolatries. Who held that men were to goe to the ſupreme God by the leſſer Goddes

Gods or Angells, hauing firſt vſed holy purifications or purgations. As l.10.c.9. ſpeaking againſt Porphyrius a Platonique. *For Porphyrius doth promiſe a certaine purgation, as it were of the ſoule, by him called Theurgia, yet he doth it with a certaine heſitation, and (as one would ſay) with a blushing kind of diſputation and denyes that any by this Art is helped to returne to God: ſo that one may diſcouer him wauering betwixt the vice of* ſacrilegious curioſitie, *and a Philoſophicall profeſſion now putting one opinion, now another. For now he warnes vs to beware of this Art as deceipfull, and dangerous in the deed doing, and prohibited by the lawe. And ſoone after, as giuing way to ſuch as prayſe it, affirmes it conducible to the cleanſing a part of the ſoule, not the intellectuall part, wherein the Truth of intelligible things which haue no corporeall ſimilitudes are diſcouered, but the ſpirituall part capable of corporeall images* (or reſemblances) *for this part ſaith he, is adapted and fitted by certaine Theurgicall conſecrations, which are called* (Teletæ) *to the receipt*

of ſpirits and Angels, wherby to ſee the Gods.

„ And ibid. ch. 16. wheras therfore „ ſome Angells doe excite men to wor- „ ſhip this one (God) and ſome againe „ excite them by working wonders to „ honor themſelues with ſoueraigne „ worſhip (Latriâ) and ſo too, that „ thoſe, forbid that theſe ſhould be wor- „ ſhipped, let the Platonique ſay to „ whom we ſhould rather giue credit, „ *yea let what Philoſophers ſoeuer ſay, let the* „ Theurgi *or rather the* Perurgi, &c. „ Nay laſtly let euen men ſay, if there „ be yet any ſenſe of humane nature, „ wherby they are created reaſonable „ creatures, in any meaſure left in them, „ whether we ought rather to ſacrifice „ to thoſe Gods, or Angells who com- „ mand that ſacrifice ſhould be offe- „ red to them, or to him alone, to „ whom theſe command it, who for- „ bidd that ſacrifice be offered either to „ themſelues or to thoſe others.

The 9. booke of the Cittie.

LEaſt any ſhould thinke he ought to follow them as good (Demones)

Angells, by whoſe meanes or mediation, as it were, while he doth deſire and ſtudiouſly endeauour to be reconciled, *to the Gods, which euery one beleeuees to be good, &c. he may wander far from the true God.*

But that which I moſt admire is that you Mr. Cos. whom reports haue alwayes deliuered to vs for a learned, moderate, and ingenuous man, should picke out ſuch abſtruſe paſſages (which being well looked into make nothing at all for you) and endeauour amidſt ſuch darknes to wreſt your will from a Father by forceing him to ſpeake againſt what he hath dogmatically and clearly deliuered in ſo many other paſſages, which you might, with as much facilitie, haue met withall, as

In the 11. *booke of the Cittie of God Chap.* 31.

BVt the holy Angels, after whoſe ſocietie and companie we grone in this moſt perilous pilgrimage, as they haue an eternall permanencie,

we are assisted by them.

,, so haue they a facilitie in knowing,
,, and a felicitie in reposing: for without
,, difficultie they helpe vs, because they
,, labour not in their spirituall, pure,
,, and free motions.

Epistle 121. chap. 9.

They offer our prayers to God.

,, OR happily let them (to witt our
,, prayers) be knowen to the An-
,, gels who are with God, that in what
,, manner they are to offer them to
,, God: and what counsell they are to
,, vse therin. And what by his comand
,, (to witt Gods) they know ought to
,, be fulfilled, &c. they may bring vnto
,, vs either openly or couertly: for the
,, Angel said to the man (Tobie.)
,, And now when thou and Sara didst
,, pray, I offered your prayer in the
,, sight of Gods claritie.

In his 6. Chap. of his Annotations vpon Iob.

we lawfully pray to them.

,, HAue mercy on me haue mercy
,, on me (o friends) he seemes to

beſeech the Angels, that they would become interceſſours for him, or at leaſt the Saints, that they would pray for a penitent.

The Cittie of God the 22. booke. Chap. 8.

I Had begun to diſpute more diligently of the whole cauſe: and behold while I diſputed, other voyces of new gratulations are heard frō the Martyrs shrine. My Auditours turned and began to run that way: for she (to witt Palladia Pauls Siſter) as ſoone as she was downe the ſtaires (where she had ſtood) she was gone to pray to the holy Martyr: (*ad ſanctum Martyrem orare* to pray to the Martyr, or at the shrine of the Martyr to witt S. Stephen as is plaine by theſe words following. *What was in the hearts of thoſe that exulted, but the faith of Chriſt, for which Stephens bloud was powred out?*) who as ſoone as she had touched the rayles, falling as it were downe into a ſleepe,

The publique practiſe of praying at the shrines of the Martyrs

A miracle wrought in S Augustins sight.

„ she rose sound. While therfore we
„ made inquirie what had befallen,
„ which had caused that ioyfull noyse,
„ they brought her sound into that part
„ of the Church where we were, frō the
„ place where the Martyr lay. Then
„ both men and women made so great
„ an admiring noyse, that the bruite
„ continuing with teares seemed to find
„ no periode. She was lead to that place
„ where a litle before she had stood
„ trembling, &c.

The 7. booke and 1. Chap. against the Donatists.

A saint prayd to in particular.

„ LEt him (S. Cyprian of whom he
„ spake) helpe vs by his prayers
„ in the mortalitie of this flesh, as per-
„ sons labouring in a darke cloude, &c.

Vpon Psalme the 85.

The Saints intercede for vs.

„ ALl the Martyrs which are with
„ him (Christ) doe intercede for
„ vs: Their interceſſions are not ended
„ saue with the end of our sobbings.

The 1. Sermon on the feaſt of S. Stephen.

SAint Stephen was heard that by his prayers Sauls ſinne might be blotted out. Let vs therfore cõmend our ſelues to his prayers: For much more is he now heard for thoſe that pray rightly to him? "We counſelled to pray to S. Stephen.

In Pſalm. 88. Sermon 2.

LEt vs celebrate the birthdayes of Saints with ſobrietie, that we may imitate them who went before vs, and let them reioyce in vs, who pray for vs, that the bleſſing of our Lord, may for euer remayne with vs. "Their birthdayes celebrated.

In the Citie of God. 10. booke the 12. chap.

When his Angels doe heare, he (God) doth heare in them, as in his true temple, not made by the hands of men. "The Angels heare vs.

Againſt Fauſtus.
the 20. booke the Chap. 21.

Religious worship „ CHriſtiã people doe celebrate to-
„ gether the Memories of Mar-
„ tyrs with a religious ſolemnitie; both
Sacrifice „ to excite imitation, to be made fel-
„ low partners in their merits, and to be
„ helped by their prayers: yet ſo as we
„ offer ſacrifice to none of the Mar-
„ tyrs, but to the verie God of Mar-
Altars. „ tyrs, though we erect Altars in the
„ Memories of Martyrs, &c.

„ If then ſaint Auguſtins mynde be made good by ſo many and ſo mani-feſt places; To what end ſhould the D. come yet coldly dropping another ſeeming place out of the ſaid ſaint? or to what purpoſe ſhould I anſwere it? Howbeit lets yet heare him ſpeake for euery ones full ſatisfaction.

S. Auguſtin. l. 2. contra Ep. Parm. chap. 8.

Cos. *IF the Apoſtle had ſaid, you ſhall haue one for your Aduocate, and I will pray the Father for your ſinnes, what good or faithfull Chriſtian would haue endured it, or accompted him one of Chriſts Apoſtles? and not rather haue looked vpon him, as vpon an Antichriſt.*

Car. I anſwer firſt that by Aduocate (which is indeed in the text Mediatour) the D. will either haue S. Auguſtine after the Apoſtle to meane the Principall and immediate Mediatour, *which if the Apoſtle had aſſumed to himſelfe, he had iuſtly bene looked vpon by all good Chriſtians, not as an Apoſtle of Chriſt, but rather as an Antichriſt:* or els the mediate, leſſe principall, and impropre Mediatour (which he muſt meane if he would haue the place to make any thing againſt a Catholike and to his purpoſe.) And ſuch certainly the Apoſtle both might be

Mediatour.

and was, and yet is farre from incurring the cenſure of an Antichriſt, ſith S. Iohn was doubtleſly a Bishop, and euery Bishop if we beleeue S. Paul Heb. 5. *is taken from among men and is ordayned for men in things pertayning to God that he may offer both guifts and ſacrifices for ſinne*, which is to be ſome kind of Mediatour or Aduocate repreſenting their miſeries, pleading their cauſe, and mediating their reconcilement to God by Chriſt the onely properly true Mediatour of Redemptiõ. In this kind of Mediation are the Prieſts employed ſaith Ioel c. 2. *Betweene the porch and the Altar, ſhall the Prieſts, the Miniſters of our Lord weepe, and ſhall ſay, ſpare ô Lord, ſpare thy people, and giue not thyne inheritance into reproach, that the heathens ſhould rule ouer them*, and thus finally (concludes S. Aug. in this place) *doe all Chriſtiã men commend themſelues mutually to one anothers prayers*. So farre is he from ſpeaking againſt mediating in this ſecond ſenſe, or conſequently from apprehending that derogatorie

to Chriſt our prime Mediatour.

I anſwere ſecondly that here againe is a whole clauſe left out, whence the clearing of the difficultie was to be demanded to witt, (*As Parmenianus in a certaine place put a Bishop Mediatour betwixt the people and God.*) And how did Parmenianus put Bishops Mediatours &c? marrie, as purifiers and iuſtifiers of men by their owne vertue and iuſtice, ſince they (the Donatiſts) allowed vertue and effect to the Sacraments and Sacrifice onely according to the qualitie of the Miniſter or offerer, which was indeed to aſſume to themſelues the proper Mediation of Chriſt Ieſus who onely of himſelfe is able to appeaſe Gods wrath againſt ſinne, as being our principal, immediate, primarie Mediatour and indeed our onely Mediatour of Redemption, who by the right of his owne merits obtaynes grace forvs: the others onely by him and by his merits. Such a Mediatour it is manifeſt S. Aug. ſpake of in this place (and ſuch we admitt none but Chriſt alone) who

ſpake againſt the pride of the Donatiſts, which forſoothe would haue *no ſpott or vice to be amongſt them or their fellowes,* as ſaith S. Auguſtine in the chap. immediately before, which was a prerogatiue due to Chriſt alone, *who was that one and true Mediatour for whō none prayed, & he prayed for all,* as ſaith the ſaid Sᵗ. in this 8. chap. In fine one of S. Auguſtines principall deſignes in this place was to proue againſt the Donatiſts that they iniuſtly ſeparated themſelues from the Catholike Church vpon pretence of the wickednes of the Bishops and prieſts in the Church: for, *dato* that it were ſo indeed, yet were that no iuſt cauſe of a diuiſion or ſchiſme; ſince (be the Bishops and prieſts what they will) we *ought alwayes to be ſecure of one Mediatour,* Ieſus Chriſt the iuſt, whom we haue an Aduocate with the Father, and he is the propitiation for our ſinnes. Hence I beleeue the weakeſt may obſerue, that it is not fairely done of Mᵗ. Cos. to make vſe of the miſtaken ſenſe of an obſcure paſſage

in an Authour, to ſtagger the vnlettered, who are not able to examine him, while being examined he beares no shew of difficultie along with him.

COSENS. *S. Irenæus againſt Hereſies 2. booke chap. 57.*

THe Church Catholike doth not inuocate Angels, bnt purely calleth vpon God and Chriſt.

CARRE. Still ſomething is left out moſt important to the clearing of the difficultie. S. Irenæus his words are theſe. *Neither doth it (to witt the vniuerſall Church) doe any thing by Angelicall inuocations nor by incantations, nor by any other wicked curioſitie,* (theſe words *by incantations nor by any other wicked curioſitie*, are omitted) *but cleanely, purely, and manifeſtly directing prayers to God, &c.* Now what doe theſe words *incantations, and wicked curioſities*, lead vs to, but the old heretiques to witt the Symonians, the Marcites, Meandriãs, and Carpocratiãs, againſt whom he had ſpoken, shewinghere

that the Catholike Church in working her true miracles did not vſe their proceeding in working falſe ones (which they did by the inuocation and ſuperſtitious naming of Angels, to whom they aſcribed the creation of the world) by incantations and ſpells whereby they deluded many, eſpecially poore women, robbing them of fortunes and honour, with the exerciſe of innumerable villanies (as is to be ſeene in the 9. 20. 22. and and 24. chapters of his firſt booke) but by faſting and prayer performed chaſtely, purely, openly, and without hope of lucre. His words are: *That vniuerſall Church which is in euery place, demanding by faſting and much prayer, the ſpirit of life returned to the dead man, who was giuen to the Saints prayers.* What is here yet I pray, againſt the inuocation of Saints?

Cos. *Origene againſt Celſus l. 5.*

ALl prayers are to be ſent and offered vp vnto God by our Angel and high

Prieſt, who is the Prince and Lord of all Angels. Nor will our Religion permitt vs, to ſupplicate or pray to any other whom ſo euer.

Car. Anſwer. Firſt your choyce herein is not verie happie, if you should make him ſtand vp alone againſt all antiquitie, ingenous men would not eſteeme his word were ſufficient caution after his ſo many errours, yea euen in this place where he deſtroyes Chriſts Diuinitie making him inferiour to his heauenly Father. Howbeit if you admitt his authoritie vpon this matter, ſo doe I: and thus I produce him ſpeaking of the Angels in the ſame place. *O Angels receiue man cõuerted from his old errour againe: they* (the Angels, holy ſoules, and bleſſed ſpirits) *endeauour*, ſaith he, *to reconcile God to ſuch as ſhall ſerue him, and pray iointly with vs*, contra Celſum l. 8. pag. 432. Againe *infinite millions of Angels make interceſſion for maukind.* Againe, *who doubts but all the holy Fathers aſſiſte vs with their prayers* in Num. c. 32. hom. 26.

Now make him blow hot and cold with the ſame breath, and ſpeake for you ſaying, *all prayers are to be offered to God, &c. nor will our religion permitt vs to ſupplicate or pray to any other whomſoeuer.* Loe you haue made him quarrell with himſelfe, but what haue you gotten? ſaue onely by contradicting himſelfe you haue deſtroyed the credit of the Authour you depend vpon, while you hurt not vs who want not a number of others to relye vpon. Were it not better to ſaue his credit ſaying with S. Hierome, *Origene, Methodius, Euſebius, and Apollinaris write againſt Celſus and Porphyrius. Conſider with what arguments and with how many gliding problemes they diſſolue the things which were wouen by the ſpirit of the Diuel, and becauſe ſometymes they are compelled to ſpeake, they ſpeake not what they thinke, but what they are forced by neceſsitie to oppoſe to the Doctrine of the Gentils.* For ſaith he not in the ſame booke that had he discouered that Celſus had by Angells vnderſtood true Angells as Gab. Mich. &c. he would

would then according to his abilitie haue ſaid ſomething to the matter by reiecting the word *Adoration*, and the actions of the *Adorer*, that is offerings and Sacrifices, and the giuing of the worship of Latria, ſo that it is manifeſt that he denies not the prayer to the Saints abſolutely, but onely in the ſenſe in which they held their falſe Gods were to be prayed to and adored, which according to Plato they tearmed Angells, and gaue them ſoueraigne honour, *as is cleare from S. Aug. in his 10. booke of the Citty and is partly cited aboue, where they are tearmed leſſer Gods.* For ſaith he of the Angells in the ſame place, *though they doe deſcend, &c. and offer the prayers of men, yet are they not at all ſo called Gods as that we are commanded to adore them, or to worship them with diuine honour.* And to this we all ſay; ſo be it, contenting our ſelues to afford them an inferiour honour, ſortable to ſeruants, which beares no proportion to that ſoueraigne and diuine honour, which we reſerue for the Great Maſter alone.

Cos. *Tertullian in his booke of Prayer chap. 12.*

THeſe prayers are vaine, and deſeruedly faulted, which are made without the authoritie and precept of Chriſt or his Apoſtles. For ſuch prayers be not for religion, but ſuperſtition.

Car. Sinceritie is ſtill deſired: The authours words are ſtill either ſo indirectly, or ſparingly put downe, that it is impoſſible they ſhould beare out his ſenſe and make it intelligible to the Reader. Tertull. in this place ſpeakes not one word of Prayer to Angels or Saints, either in expreſſe tearmes, or can the exigencie or ſcope of his meaning be wreſted to it. He ſpeakes onely of certaine friuolous formes (which he points out in particular leauing no place to miſtake what he meant) or obſeruations in prayer, which he ſaith rather conduce to ſuperſtition then to religion, as is, ſaith he, *the cuſtome of ſome to put of their cloakes to pray, &c.* Marke his

owne words as they lye, and then indge what reaſon you haue to make vſe of them. Hauing deſcribed ſome manner of praying, he goes on ſaying. *But ſith we haue touched one certaine point (or part) of an idle obſeruation, I will not fayle to marke out the reſt (cætera) to which vanitie is deſeruedly exprobrated, becauſe they are done without the authoritie of any precept either of our Lord, or his Apoſtles.* What was it then which was reputed vaine, as being done without authoritie, &c. what but the reſt (cætera.) And what was the reſt? was it happily prayer to Saints? No, not any ſyllable intimating that; but the reſt was ſuch as was the *vnum aliquod*, to witt emptie obſeruation, ſuch then, (and not prayer to Saints) muſt the *reſt* be in good conſequence, nor dare any deny it, ſince not I but the Authour himſelfe a lyne after concludes it ſaying: *as is that of certaine perſons putting of their cloakes to pray* (this clauſe cleares the doubt and yet is left out and not looked vpon.) Let vs now examine whe-

ther any fairer dealing, or more ſincerities be vſed in the next allegation out of the ſame Authour.

In his Apologet. ch. 30.

Cos. *THeſe things I can aske and pray for of no other, but of him who I know is able alone to giue them to me, and whom alone I ſerue.*

Car. Nor here againe is there any mention made of Angels in tearmes, nor doth the ſubiect oblige to any thought of them. Nor are indeed the Authours words putt downe fairely as they lye, though the ſenſe is almoſt the ſame. *Theſe things* (ſaith he) *I can pray for of no other, then of whom I know I ſhall obtayne them, becauſe euen he it is who alone doth giue, and I am he whoſe part it is to impetrate, being his ſeruant who obſerue him alone.* Marke onely what theſe things were which he prayed for, in whoſe perſon he ſpake, and to whom; and you will eaſily diſcouer this place conteynes no difficulty at all. The things he prays for

are (as himſelfe declares in the precedent lyne.) *Long life to all Emperours, a ſecure raigne, a ſafe Pallace, ſtronge armies, a faithfull Senate, an honeſt people, a peaceable world, &c.* He ſpeakes it in the perſon of Chriſtians, who were accuſed by the Ethnicks that they prayed not to their Gods for the Emperour. Where vpõ he makes an Apologie for them to the Emperour, ſhewing that though they pray not to their falſe Gods, *who were but indeed dead men, and therfore leſſe powerfull then himſelfe*, yet he retorts vpon the Ethnicks in theſe tearmes, *but you are irreligious* who ſeeke ſafetie (to witt by the meanes of falſe Gods) where it is not; you demand it of thoſe that are not able to giue it, ouerpaſſing him in whoſe power it is, and ſo concludes that Chriſtians haue not recourſe to their Gods as they haue, but to the true God, in theſe words. *But we call vpon the eternall God, the true God, the liuing God, becauſe he alone is able to giue it.* He, I ſay, not the falſe Gods, whom alone he excludes from

that power of helping the Emperour, without hauing any thought, or making any relation to the Angels or Saints at all, which yet he should haue done to haue made this place vſefull for your purpoſe, as you muſt needs confeſſe.

Cos. *S. Athanaſius l. 4. againſt the Arrians.*

NO *man ſhould pray to God and the Angels to receaue any thing, but ought to petition the Father and the ſonne, &c.*

Car. Still is the Authour ſurpriſed, as it were, and forced to ſpeake what he meanes not, and what the ſubiect doth not ..acte, as ſhall be showne by the context and the ſcope of the Authour In the interim take his words as they lye. *For neuer would any pray to receiue any thing of God, and the Angels, or of any created things: nor did any conceiue this forme of words, GOD AND THE ANGELS GIVE it THEE, but contrarily of the Father and the ſonne, for their*

vnitie, and vniforme reaſon of giuing. Nor doth the Cathol. Church vſe any ſuch forme of prayer, as ioyning the Angells with God, *by reaſon of their vnitie and vniforme reaſon of giuing,* which is the holy Fathers ſenſe. Which that it may plainely appeare to be ſo indeed, let vs onely reflect againſt whom he ſpeakes, and what argument he vſeth. He is here diſputing againſt the Arrians, vpon this paſſage of S. Iohn, *Ego & Pater vnum ſumus.* The Arrians would haue that place to be vnderſtood of one in will; S. Athanaſ. of one in ſubſtance: and thus he argues a litle before the place in queſtion. *If,* ſaith he, *for that reaſon* (to witt becauſe they will and nill the ſame) *the Father and the ſonne were to be held to be the ſame thing, and by that meanes the* Word *were eſteemed to be like the Father: then were it neceſſarie too that Angels, and other things more excellent then wee, the Principalities, Powers, Thrones, Dominations, and the reſt which appeare in heauen, the ſun moone and ſtarrs ſhould be ſo eſteemed the*

ſonnes of God as Chriſt is his ſonne, and this ſpeech alſo ſhould be pronounced of them, they and the Father are one, ſith what God wills they alſo will. Which if it were true, they alſo would be admitted into the ſame power of giuing with the sõne: but that is falſe, therfore and that too which preceeded. That that is falſe, he goes on prouing out of S. Paul, *grace and peace be to you from God our F. and from Ieſus Chriſt, &c.* admitting none of the creatures into his fellowship, in the power of giuing (*ratione, in that behalfe or reſpect.*) Now, ſaith he, the verie manner of giuing, doth conuince the vnitie of the Father and the ſonne; for neuer doth any pray to receaue any thing in this forme of words, *God and the Angells giue me ſuch a thing*, as we ſay, God the father and the sõne giue me, &c. with S. Paul: so that this paſſage doth not at all ſpeake of prayer to Angels in the ſenſe we defend it in, that is, as they make interceſſion to God for vs in qualitie of faithfull ſeruants of his; as being his creatures, infinitely infe-

riour

riour to him, &c. *not by reaſon of their vnitie with him, and vniforme power of giuing*, as aboue, which alone is the ſenſe reiected by S. Athanaſius: not the honour and prayer to the Angels and Saints, which was the practiſe of that Age, as may partly appeare by theſe few paſſages.

In a Sermon of our Bleſſed Lady, towards the end which is among his workes, and verie anient, if not his owne.

AND now giue eare, ô thou daughter of Dauid and Abraham, and incline thine eares to our prayers, forgett not thy people, nor vs, who are of thy familie and of thy Fathers houſe.

Againe in the ſame place. *Where vpon all the rich among the people pray to thee, as being enriched with theſe goods and ſpirituall contemplations. We cry vnto thee, be myndfull of vs, Moſt holy Virgin, &c.*

A litle after. *We exalte thee with ſhrill and reſounding voyces, ſaying:*

I ſalute thee Lady full of grace, our Lord is with thee, make interceſſion for vs, ô Miſtreſſe, Lady, Queene, and Mother of God.

And the ſame is made good more fully by the Fathers of the ſame Age. Firſt by

In Mattheū 18. S. Hilarie. *The Angels of the litle ones are ouer the prayers of the faithfull.* And againe. *The Angels doe dayly offer vp to God, the prayers of thoſe which are ſaued through Chriſt.*

In fine orationis de laudibus ſanctæ Dei matris. S. Ephræm. *O my moſt clement God, haue mercy on thy creature, by the interceſſion of the mother of God alwayes a Virgin; and of the Hoſtes of Heauenly ſpirits, and companies of Angels, of Cherubim, Seraphim, Prophets, Martyrs, &c.*

Baſil. in his Liturgie. S. Baſile. *By the interceſſion of the Holy Mother of God and all theſe who haue for euer glorifyed thee,* ſanctifie our ſoules and bodies, and grant that we may ſerue thee in ſanctitie all the dayes of our life.

In Homilia in 40. Mar- Againe. *Who is in tribulation flies to the fortie Martyrs: ſuch as are in proſ-*

peritie betake themſelues to them too: the one to be deliuered from his affliction: the other to be continued in his proſperous condition. This good woman is heard to pray for children: and to ſue for a ſafe returne to her husband abroade; and for his health while he is infirme. tyres. propo finem.

S. Gregorie Nyſſene. He (to witt Meletius deceaſed) makes interceſſion for vs, and for the ſinnes of the people. In orationē De obitu Meletij Epiſcopi.

Againe. We ſtand in need of many benefits: intercede, and make earneſt entreatie for our countrie to our common king and Lord. In oratione de Theodoro Martyre.

Againe. As a ſoldier pray for vs; as a Martyr vſe the libertie of ſpeech for thy fellow ſeruants, &c. Begge for peace that theſe publike aſſemblies may not be interrupted; leaſt the cruell and wicked Barbarian may rage and make violence againſt the temples and Altars; leaſt the profane and impious tread holy things vnder their feete: for euen we who are conſerued ſafe and ſound, aſcribe that benefit to thee: and petition for ſafe guarde and ſecuritie for the tyme to come, &c. Ibidē paulo poſt.

S. Gregorie Nazianzene. But thou

In fine orationis in laudem S. Basilij.

ô sacred and diuine man, looke downe vpon vs from aboue, and either stoppe the sting of the flesh which God hath giuen vs for our exercise, or preuayle that we may endure it with courage, &c.

Saint Ambrose also followed in in this age, and gaue testimonie to this Truth, as you will see in my answer to the ensuing obiection.

COSENS. *S. Ambrose in 1. cap. ad Rom.*

THey that neglect to come vnto God himselfe, and goe to him by others, vse to make this miserable excuse, that by the helpe of others they can come to God, as by the helpe of noble men they can come to the king. Goe to, It is treason to take the honour or Maiestie of a king, and to giue it to a Lord. And doe these men thinke to escape, if they giue the honour of God to a creature and worship it? For therfore doe men goe to a king by great and noble personages, because the king is no more then a man himselfe. But to come to God (who knowes euery thing) and to procure his fauour there is no such need of a helper or suffragator. For where euer any one will speake (or pray) vnto him,

he will himſelfe be readie to heare and anſwere him.

CARRE. This place vpon the firſt ſight may ſeeme both liuely to expreſſe, and at once to improue the Catholike cuſtome of making vſe of the Saints interceſſion to God. But truely were S. Ambroſe the Authour of it, as he is not by any ſcholler beleeued to be, euen Caluin himſelfe affirming of thoſe Commentaries, that *they haue nothing worthy of S. Ambroſe*, yet if I make it not appeare to any ſcholler that it was neither ſpokē nor meant to that purpoſe, I will be content to looſe the ſmall credit I owne. The Authours diſcourſe then, (be he who he will) was vpō this verſe of S. Paul. *Saying they were wiſe men they were made fooles.* Vpon which he. *For they thinke themſelues wiſe men, becauſe they thinke to finde out Philoſophicall reaſons, ſearching the courſes of the ſtarrs, and the qualities of the elemcnts, but deſpiſing the Lord of them; therfore they are made fooles, ſeeing if theſe things ought to be prayſed, how much more their Crea-*

tour? yet being ashamed of their neglect of God, they are wont to vse this miserable excuse, saying, that by those, (to witt, fellow seruants or creatures whereof the speech was before, and are after named *conserui*) *they are able to goe to God, as by the Countes they come to the king. Goe to, is any one so madd, or so vnmyndfull of his saluation, as that he would chalenge the honour of a king to a Count, sith if euen any be but found to treate of this matter, they are iustly condemned guiltie of treason? And these thinke not themselues guiltie, who giue away the honour of Gods name to a creature, and forsaking the Lord and Master adore their fellow seruants, as though there were yet some further thing reserued for God. For euen therfore it is that we goe to the king by the meanes of the Tribunes or Counts, because indeed the king himselfe is a man, and he knowes not in whose hands to intrust the Cõmon wealth. But to procure fauour with God from whom nothing lyes hid (for he knowes all mens merits) there is no neede of a suffragator but a deuoute myndc. For where*

euer ſuch a one ſhall ſpeake vnto him, he will answere him.

Obſerue hereupon, that Mr. Coſ. in his tranſlation of this paſſage,

1. In ſteed of (*ipſos thoſe*) which muſt needs haue relation to ſome perſons or things goeing before wherby the ſenſe is cleared, he puts, *others*, which quite obſcures and changes the ſenſe.

2. He leaues out this clauſe moſt important and deciſiue, *Forſaking the Lord, adore their fellow ſeruants.*

3. He puts *any one* where as indeed it is *ſuch an one* (talis) referring to one mentioned before, *deuoute in mynde*: ſuch an one indeed will be heard without a ſuffragator, that is without needing any to ſuggeſt their merits, as though God were ignorant of them: wherevpon he ſaith, *for he knowes all mens merits.*

In a word, this Authour is here reprehending the pagan Philoſophers, who knowing God did not worship him accordingly, but gaue away the honour due to him alone, to creatures, to ſtockes, ſtones, and ſtatuaes, whō they called and honored as their

gods, as is euident all through the chapter. In particular, where he saith. *So was their heart blinded, that they changed the Maiestie of the inuisible God, whō by these his workes they did acknowledge, not into men, but (which is worse, and euen a crime not to be excused) into the similitude of men, that the forme of a corruptible man, that is the picture of man is by them tearmed their God, that so they may receaue the pictures of them being dead into the glorie of a God, to whom being aliue they durst not ascribe Deitie.*

And a litle after. *Changing the trueth of God into a lye, that they gaue the name of the true God, to those which are not Gods: for taking from stones, wood, and other mettall, what they are indeed; they attribute to them what they are not, &c. for they are not now called wood or stone, but God, and this is rather to serue the creature,* (which is called aboue, their fellow seruant, and in that name condemned) *then the Creatour.* So that it is manifest, that the Authour doth not at all in this passage, touch or point at, much lesse reprehend or condemne

dēne the Catholike practiſe of giuing an inferiour honour to the Saints; and praying to them to become interceſſours for vs: which will yet more clearely appeare to ſuch as will take the paynes to reade his booke *de viduis* after the middeſt, where he ſaith. *Peter and Andrew therfore prayed for the widow, I wish to God there were any ſo readie to pray for vs, at leaſt he who prayed for his mother in law, Peter, and Andrew his brother, They could then impetrate for affinities ſake, now they are able to doe it for vs and all men. You ſee that one ſubiect to a great ſinne, is leſſe fitt to pray, at leaſt to obtayne for her ſelfe: Let her therfore imploye others to pray to the Phyſitian. For the ſicke are not able to pray for themſelues, vnles the Phyſitian by the intreatie of others be inuited to come to them. Flesh is infirme, the mynd is ſicke, and hindered with the chaynes of ſinnes. It is not able to make one weake ſtepp towards the ſeate of that Phyſitiā. We muſt therfore heartely beſeech the Angels in our behalfe, who are giuen for our helpe, we muſt pray to the Martyrs, of whom we*

ſeeme to chalenge à certaine kind of patro-nage by the priuiledge of flesh and bloud. They haue abilitie to pray for our ſinnes, who if they had any ſinnes of their owne, washed them with their bloud; For they are Gods Martyrs, our Prelates, the ouer-ſeers of our life and actions: Let vs not blush to make vſe of them for interceſ-ſours of our infirmities; ſince they them-ſelues experienced the infirmitie of flesh and bloud, euen while they were victo-rious.

As for that ſentence, to witt: *To pro-cure fauour with God, there is no need of a ſuffragator,* which may ſeeme moſt to vrge againſt a Catholike ſenſe. I
Pſal. 129. anſwere firſt; according to that of S. Hilarie. *The nature of God hath no neede of their interceſſion* (to witt of the An-gels) *but our infirmitie.* And this in caſe a ſuffragator ſignified a helper or interceſſour, which yet is neuer in proper ſpeech but onely by Metaphore, much leſſe here the true ſenſe of the word. For ſuffragator will be found another thing if we take Tullie for our Maſter in finding out the true

ſenſe of a latine word: *ſuffragatio*, ſaith he, *eſt ipſa voluntatum & animorum declaratio quæ fit ſuffragiis, the act of ſuffragating is the verie declaration of mens wills and mynds which is done by ſuffrage*: (he calls it not a *helping or praying for*) ſo that it truly imports as much as *informer, giuer of aduiſe*, or *one hauing a deliberatiue voyce*, the word *ſuffrage* haueing bene primarily inſtituted to ſignifie the voyce which the Citizens of Rome gaue in the election of any Magiſtrate, or in the reſolution of any other importãt affaire of the Cõmon wealth, put to the peoples deliberation. Whence we are wont to ſay that Bishops onely haue right of ſuffrage, or deliberatiue voyces in the Councells, &c. Hence, ſuch towards the Emperours, as had the credit to giue their voyces, aduice or opinion touching the capacities or incapacities of perſons pretending preferments, were called ſuffragators, that is informers, helping to ſupplie the Emperours want of knowledge, of the merits or demerits of particular perſons ay-

ming to beare office in the common wealth. And ſuch ſuffragators, ſaith the Authour and we with him, God needs none, ſith as is ſaid in the ſame place, *For he knowes all mens merits : from whom nothing lyes hid*, and ſo needs not any to informe him of the worth and abilities of his ſubiects, as the Emperours needed the aduice of the Tribunes or Gouernours of Prouinces, of the ſufficiencie of perſons within their precincts, and was inabled therby to diſcerne who were fitt to be imployed.

Now that it is not a meere imagination of myne, for the clearing of this place, but a certaine trueth that it was conceaued by ſome heathen Philoſophers, that the greater God or Gods ſtood in need of aduice from the leſſer Gods, Angels, or deuils let S. Aug. ſpeake: *Some heathē Philoſophers thinke* (ſaith he) *that the celeſtiall Gods who haue care of humane affaires, would not know what men doe, if the deuils of the ayre did* not announce *it to them, becauſe heauen is farre diſtant from earth,*

Citie of God l 8. c. 28.

and ſuſpended on high, whereas the ayre is contiguous (or toucheth) to Heauen and earth. And Ariſtotle ſeemes to ſay no leſſe, where he compares God with the great king of Perſia, &c. *In his booke de Mundo.*

S. Chryſoſtome Hom. de Profectu Euang.

Cos. *We are more preualent with God, when we pray to him by our ſelues, then when others pray for vs, You haue no need of a Patron with God.*

Car. Here are two things affirmed, and both true being well vnderſtood, and make nothing at all againſt vs, The firſt *that a man is more preualent praying alone for him ſelfe, thē whē others pray for him.* That is, it is a ſurer way to be heard, for a man to pray for himſelfe, then onely to depend vpon another mans prayers, he not praying himſelfe. The ſecond. *That a man hath no need of a Patron with God.* Abſolutely, as that God would not heare him without a Patron, I grant it, And what is this againſt a Catholike? And thus or to this effect, muſt as well the

D. as we, interpret him, vnleſſe we will haue him tomake head againſt common ſenſe, S. Paul, and himſelfe, where he ſpeakes, (and that more plainly) of the interceſſion of Saints, for here indeed de ſpeakes not of it at all, (vnleſſe in cõſequence) and therfore, this is not the fitteſt place to decide a controuerſie.

That he should oppoſe common ſenſe, it is euident; becauſe at leaſt if anothers prayers helpe not, no reaſon can be ſuggeſted, why they should hurt, and therfore we should be more preualent praying alone.

That he should contradict S. Pauls counſell is no leſſe manifeſt, who in the 5. Theſſ. 25. verſe ſaith, *Brethren pray for vs.* Heb. 13. ver. 18. *Pray for vs*, and the 5. of S. Iames ver. 16. *Pray for one another that you may be ſaued.*

And that he should quarrell with himſelfe. is as cleare if we reade what he ſaith, in his 28. Homilie to the people of Antioche, touching the interceſſion of the Angels in the tyme of the Sacrifice. *The Angels doe*

then in lieu of oliue branches propoſe the verie body of our Lord, pray for mankind, as though they ſhould ſay, We pray ô Lord for theſe whom thou haſt loued in ſo large meaſure, that for their loue thou incurredſt death, and gaueſt vp thy ſpirit vpon the Croſſe, we beſeech thee for theſe, for whom thou freely gaueſt thy blood, we pray to thee for thoſe, for whom thou diddeſt Sacrifice this body.

Giue therfore this flood of eloquence leaue to ſpeake for himſelfe, and he will ſweepe away all hints for cauills to catch hold on. *If we be negligent ſaith he, and ſlouthfull, we cannot be ſaued euen by the merits of others, &c. But theſe things we ſay, not to deny that one may pray to the Saints for ſinners, but leaſt we our ſelues might fall into ſlouth and idlenes, and leaue the care of our owne affaires to others while we our ſelues ſleepe.* In Matth. Hom. 8.

Againe. *The prayers and ſupplications of Saints, haue force for vs, yea and that moſt great: Marry then it is, when we our ſelues too demande the ſame thing by Pennance.* In Matt. Hom 5.

Againe. *Wherfore let vs frequently*

visite them, lets touch their shrines, and with great faith embrace their reliques, to the end we may receiue some benediction: for as soldiers shew the wounds which they receiue in battell to the king speaking with confidence; so these bearing their heads which were cutt of, and proposing them; are able to obtayne of the king of heauen what ere they please

Hom. 40. to the people of Antioche.

8: Epiphanius hær. 79.

Cos. *LEt no body worship the Virgin Marie, nor any man or woman besides. To God is this holines or religion due.*

Car. Let no man worship her as à Goddesse, by giuing her soueraigne honour testified by sacrifice: I grant it. Let no man worship her by ascribing to her inferiour honour, I deny it. And that both the parts of this distinction is saint Epiphan. not myne, and consequently that it was his true sense, is euident to any, who will please to looke vpon the place. For first the title

title is againſt the Collyridians, womē who ſacrificed a loafe, a bunne, or cake (whence they take their name) to our B. Lady, and the whole diſcourſe is ſpent vpon the ſame ſubiect all through, diſtinguishing betwixt ſoueraigne worship, expreſſed by *adoration*, and ſubordinate worship, by the word *honour*. As *let Marie be honored, but let the Father, Sonne and holy Gh. be adored*. And againe, *Though Marie be moſt beautifull, holy and honored, yet not ſo farre forth as to be adored*. In fine, he concludes in theſe words. *Let Marie be honoured. Let Chriſt be adored.* fiat, fiat.

Bede in Prouerb.

Cos. We *ought to inuocate (that is by prayer to call vpon) none* for helpe *but God alone*:

Car. The answer is eaſie, adde onely two litle monoſyllables which you haue left out (to witt *in nos, into vs*, and leaue out as many *for helpe*) and read, We *ought to inuocate, that is, by prayer to call into vs, none but God*

alone, and you will perceiue the difficultie insensibly and without force vanished away.

For the rest, if you desire indeed to know S. Bedes sense vpon this subiect, be pleased to read him vpō the 4th. of S. Luke, where writing vpon these words, *It is written, thou shalt adore the Lord thy God and serue him alone*; he speakes both exactly and amply with all: *some* (saith he) *peraduenture will demand, how these two be reconciled together, to wit what is here commanded to serue God alone; and that of the Apostle, serue one another mutually out of Charitie. But this findes an easie solution out of the originall Greeke text, whence the Scripture was translated, where the seruice is named in two different manners, bearing withall a diuers signification, for it is called both Latria and Dulia: true it is that Dulia is taken for a common seruice, that is à seruice which of its owne nature, is indifferently exhibited to God, or any other thing whatsoeuer.* Whence also we haue *the word seruant which the Grecians call*

δοῦλος. *Latria contrarily is taken for that ſeruice alone which belongs to the worship of the Diuinitie; which is communicable to noe creature at all. Wherevpon they are pronounced Idolaters who offer vowes prayers and Sacrifices to Idols, which they owe to God alone. Wherfore we are commanded to ſerue one another through Charitie; which the Grecians call* δουλέυειν. *And we are commanded to ſerue God alone: with that worship which the Grecians call* λατρέυειν.

Againe. *Let vs alwayes ſerue ſuch a Queene, who forſakes them not who hope in her. Ieſus Chriſt, being pleaſed in, and hearing the prayers of the Saints, doth much more heare his mother, when she prayes for ſinners.* In one of his Sermons of our Bleſſed Lady in his 7. Tome.

Againe. *Let vs demand for vs the frequent interceſsions of the Saints be they Angels or men, to the mercy of our gracious Creatour.* Vpon the Cant. l. 4. c. 24.

Againe. *Let vs pray to all the Saints to make interceſsion for vs to God.* In a

Serm. vpon the great Litanies, Tome 7.

Hauing now giuen full ſatisfaction, as I preſume, to any impartiall reader, not onely that all theſe ſpecious paſſages alleadged out of the Holy Fathers againſt vs, conclude nothing at all (many of them being manifeſtly corrupted: others forced, others miſtaken (but contrarily, hauing euidently made good by poſitiue and plaine allegations out of the ſaid Fathers, (others I would not in this short diſcourſe, though with great facilitie I could haue alleadged) that they are wholly for vs: I will paſſe on to another of his aſſertions ſpoken, and put downe vnder his hand, with an admirable confidence againſt Purgatorie, in theſe tearmes.

OF PVRGATORIE.

Cos. *THAT none of the Greeke Fathers holds Purgatorie in the ſenſe, in which the Councell of Trent holds it.*

Car. I beleeue, Mr. Coſens, were you obliged to make alwayes good the propoſitions, which vpon all occaſions, you aduance, with ſuch an abſolute boldnes, and in ſuch a generalitie, as this is now aſſeuered, you would fall as farre short in your proofes, as you ouerlash in your poſitions. The Councell of Trent conſiſted (if we should euen abſtract from the aſſiſtance of the holy Ghoſt, which I dare not thinke was wanting, nor haue I any reaſon for it, no more then for the firſt foure Generall Councels,

that assistance being promised to the Church in generall, in what tyme, or place soeuer, *that the spirit of trueth shall be with you for euer, in æternum*, S. Iohn cap, 14. And *shall teach you all trueth*, ibid, cap. 16.) of such a companie of learned and pious Prelates, and other Ecclesiasticall persons, as it ought, in common sense, to be exẽpted from the rash censure of euery single opponẽt, whilest it is generally admitted in all matters of Faith by all the symbolicall Church spread ouer all the world, and in communitie with the Church of Rome: and was reiected by none, saue onely by a diminutiue part of the least part of the world, Europe; which actually then made a schisme from it, which was then confessedly the onely visible Church of Christ.

Howbeit for euery ones satisfaction we will heare what the greeke Fathers haue said vpon this subiect.

Eccleſiaſt. Hier. c. 7. S. Denis. *And then the diuine Prelate drawing neere, he finisheth his holy prayer ouer the deceased, and after the*

prayer the ſame Prelate ſalutes him, and withall all the aſſiſtants euery one in their ranke. This prayer petitions the diuine mercy to pardon all the ſinnes, which the deceaſed had committed through humane frailtie, and that he would place them in light, and in the Land of the liuing, and in the boſome of Abraham, Iſaac and Iacob, in the place where ſorrow, ſadnes and wailling is banished, &c.

Origene. *He alone to whom the Father hath giuen all iudgement, is able to know, for how long a tyme, or what ages ſinners may be tormented in this purgation which is made by fire.* *l. 2. in Rom. 11.*

Euſeb. Alexandrinus. Memento, &c. *Be myndfull in the oblation (or as we now ſay, put them into your* Memento*) of your parents and brethren, who are already departed this life; for by thu meanes you procure great reſt to the dead. Accomplish thy prayers.* *Hom. de Dominica.*

S. Zenon. *By her (he ſpeakes of a widow lamenting the death of her huſband) profane wailing, she interrupted the diuine ſolemnities, wherin the Prieſts were accuſtomed to commend the deceaſed* *Serm. de Reſur. extat to. 2. f. b. pp.*

to God.

In vita Constan. l. 4 cap. 71.

Euſebius Cæſarienſis. *A great multitude of people, together with the Prieſts, not without teares, and truly with great expreſſion of ſorrow, powred out prayers to God for the ſoule of the Emperour, &c.*

Quæſtions 34.

Athanaſius. *Why then? doe euen the ſoules of ſinners perceiue any benefit, when aſſemblies are made for them, exhibitions of good workes and oblations? If they did participate no benefit therby, there would be no commemoration made in the care taken, and in their funeralls. But as the vine doth flourish abroad in the fields, and the wine shut vp in the veſſell reſents its odour, and flourisheth together with it: ſo we vnderſtand that the ſoules of ſinners doe partake ſome benefit by the vnbloudie ſacrifice, and good workes done for them, as our God alone doth order and command, who hath power ouer the liuing and the dead.*

OBSERVATION.

Behold the *ſoules* of ſinners haue *benefit*

benefit by the vnbloudie ſacrifice, and good workes done for them.

Cyrillus Hieroſol. *And then as ſoone as that ſpirituall ſacrifice, and that vnbloudie worship ouer that propitiatorie hoſte* (propitiationis Hoſtia) *is performed, we beſeech God for the cōmon peace of the Churches, for the quiet of the world, for kings, for ſoldiers. And then we make mention of ſuch as dyed before vs. Firſt of the Patriarches, Prophets, Apoſtles, Martyrs, that God by their prayers would receiue ours. Then for the deceaſed Fathers and Bishops. Finally we pray for all thoſe who dyed from amongſt vs: beleeuing that it is a great helpe to their ſoules, for whom the obſecration (or prayer) of that holy and dreadfull ſacrifice which is put vpon the altar, is offered.* Which *I will demonſtrate vnto you by an example; for I know many doe ſay, what doth it profit a ſoule departing out of this world in ſinne, that mention is made of him in this ſacrifice? for if any king ſhould ſend ſuch into banishment as offend him, and after their kindred making a crowne, ſhould preſent it to the ſame king for thoſe* Catechef. Myſt. 5

banished men who ſuffer punishment, whether would he not beſtow vpon them ſome part of the remiſsion of their ſinnes? in the ſame manner vſing prayers for the dead, though otherwiſe ſinners, we plaite not indeed a crowne, but we offer God ſacrificed for our ſinnes, that we might make him who is moſt mylde, propitious both to our ſelues and them.

OBSERVATION.

Marke here an *vnbloudie worship*: and a *propitiatorie hoſte*, ouer which *memorie* was made, *of ſuch as departed this life* before vs, &c. intreating that *by their prayer*, ours might be heard. In fine *prayer for all in common:* out of a *beliefe* that it is a great helpe to their *ſoules*. A *dreadfull ſacrifice put vpon the Altar, and offered for our ſinnes*. What Church, but the Rom. Catholike doth ſtill obſerue this ancient cuſtome?

In his oration in cõmendations of his deceaſed brother Caſarius. Anno 380.

Gregorie Nazianzene. *And ſuch things they are which we offer, which if ſmall and vnanſwerable to deſerts, yet while we doe according to our poßibilitie*

they are acceptable to God. And ſome (to witt things or duties) we haue alreadie payed, and other we will pay, offering anniuerſarie honors, and cõmemorations, &c.

OBSERVATION.

Anniuerſaries and *commemorations* for the dead, which we in communion with the Church of Rome, ſtill obſerue, and none but we. At leaſt the booke of common Prayer expreſſeth not ſuch practice.

Gregorie Nyſſene. *That either being purged in this life, by prayers, and the ſtudie of wiſdome; or expiated after death by the furnace of a purging fire, &c.*

In his oration, That we are not to lament their death who dyed in faith.

Againe. *It is altogether neceſſarie that while that which is faultie is conſumed in purging fire, the ſoule alſo which is vnited with the ſame faultines, ſhould remayne in the fire, till that baſtard, materiall, forged, and corrupt mixture, be entirely abolished, being conſumed by fire, &c.*

Lib. de anima & Reſur.

OBSERVATION.

Expiation after death by *purging fire.* The *ſoule retayned in fire*, till what is *vicious and corrupt* in it, be *purged by fire.*

S Chryſoſtome. *Why doeſt thou after the death of thy friends call the poore together? Why doeſt thou beſeech the prieſts, to pray for him? I am not ignorant that your replie will be, to the end the deceaſed may attayne to repoſe, and that he may finde his Iudge more propitious (or fauourable) &c.*

Hom 12. in Matt.

Againe, *Then ſhall his wife with confidence pray to, or petition him (God) putting downe the price of our Redemption for him, By how much he was more ſubiect to ſinne, by ſo much more ſtood he in need of almes deeds. Call the widowes, and tell his name. Order euery one to make ſupplications and prayer for him. This will appeaſe God, though it be not performed by himſelfe, but another for his ſake be the Authour of the Almes. And this is a doctrine of the diuine Mercy. God hath*

Hom 21. vpon the Acts.

giuen vs many wayes of ſaluation, &c. Oblations, prayers and almes are not made in vaine for the dead. The holy Ghoſt diſpoſed all theſe things, willing that we ſhould helpe one another.

Againe. *Theſe things (to wit prayers, ſupplications, almes, oblations, which he mentioned immediatly before) were not rashly inuented, nor doe we in vaine make memorie in the diuine myſteries of the deceaſed, and approaching, we beſeech the propoſed lambe who tooke away the ſinne of the world, in their behalfe, but that they might haue ſome conſolation thereby. Neither doth he who is preſent at the Altar while the venerable myſteries are performed, crye in vaine,* For all thoſe who haue repoſed in our Lord, and thoſe alſo who celebrate their memories, &c. *for what we doe are not ſtage-playes, God defend; but theſe things are done by the ordinance of the Holy Ghoſt.*

Oration 1. upon the first to the Corinth.

Againe. *Theſe things were not eſtablisbed in vaine by the Apoſtolicall lawes (or Conſtitutions) that a memorie should be made of thoſe who haue departed this life, in the venerable and dreadfull myſteries,*

In his Epiſt. to the Philipp. the 3. ſerm. moral.

OBSERVATION.

The prieſt makes *prayer to God* for *propitiation* to the *ſinnes* of the *dead*. For their *repoſe*. The *price of our Redemptiõ*, is put downe for them. Vſe of the *name* of the *deceaſed*, which the Catholike Church obſerues yet in the Collect of the Maſſe of the dead, as Peter, Paul, &c. *Prayer* and *ſupplications*, though performed by others, *appeaſe Gods wrath*, is a *doctrine* of the *diuine mercy*: *diſpoſed* by the *holy Gh.* An *Apoſtolicall conſtitution*, that *memorie* should be made in the diuine myſteries (or Maſſe) of the ſoules departed.

In the 5. booke of his Eccleſiaſticall hiſtorie c. 36.

Theodoret. The Emperour Theodoſius, *having placed his eyes and aſpect upon the biere* (wherein were the reliques) *of that holy man* (S. Chryſoſtome) *he powred out prayers for his parents, and intreated that they might be pardoned the iniuries which they had done through ignorance. Now his parents were deceaſed long before, &c.*

Againe. *He offered prayers to God*

for the deceased, beseeching him to remitt, what he had offended in his life tyme, and that he would daigne to receiue him into the Quire of Angels.

In the Historie of the holy Fathers of Iames Nisibita.

OBSERVATION.

Prayers at, or ouer the *Reliques of Saints* (a thing neuer heard of in our English Protestant Church) for the *soules departed* that the *iniuries* which they had done might be *pardoned*: not that the number of the elect be *shortly actomplished, &c.* which onely was the custome of the English Protestants in their Forme of Buriall.

Basilius Seleucius. *If he who dyed were a sinner and had much offended God, we must not onely weepe but giue almes also, offer the Sacrifice of the Altar, and performe such other things, as may afford some consolation to the soule departed.*

In his serm. of Lazarus his being raysed to life.

OBSERVATION.

Almes giuen, and the *Sacrifice of the Altar* offered for the *soules departed*. This practice is not found in the Order for the buriall of the dead in the booke of Cõmon prayer: but is peculiar to the Catholike Rom. Church.

Procopius Gazæus vpon the sixt chapter of Isaye, makes mention of *a purging fire.*

In Theodoro Archimandrita. Gregorius Presbyter. *Where some said to him that his mother was dead, thou art deceiued, quoth he, she is not dead, but liues. He powred out prayers to our Lord for her fasting for the space of a weeke, that our Lord would* pardon her.

In the life of Iohn the Almner. Leontius. *A certaine man was lead captiue to the Persians and was shut vp in prison. But some flying thence, and coming in to Cyprus, and being asked by his parents whether they had seene him there, they made answer and said, we buried him with our owne hands (It was not indeed the man where of they were asked, but another not vnlike to him) and withall they signified the moneth and day of his death. And they (his parents) as if he had bene deceased indeed, made three Collects be made for him euery yeare. But after three yeares, making a scape from the Persians, he returned into Cyprus whereupon his friends said to him: truly brother we heard*

heard you were dead, and we made a memorie of you thrice a yeare. When he heard they had made memories of him thrice a yeare: he asked them in what moneth they celebrated thē: and they answering, &c. he said, that in those three tymes a yeare, there came one as bright as the sun, and freed me from my iron chaynes and prison, &c.

OBSERVATION.

The custome of pray ng for the dead in the beginning of the 7 h. Age proued, and approued from heauen by miracle.

Maximus. *The prayers of the iust doe onely profit those who are worthy of mercy, whether they be aliue or dead, &c. From this place he begins to expound, that prayers doe profit the dead and declares that this question had bene agitated before that tyme.*

S. Damascene. *And who is able to declare the multitude of testimonies touching these things, in order as they are put in the liues, and diuine reuelations of Saints, wherby it is euidently shewen, that those prayers, Masses, and Almes*

which are offered for them, doe greatly profit the dead, euen after death. This is the will of that mercifull Lord, and it is acceptable to him, that all of vs, as well in our life tyme, as after the end of our labours, should one helpe another: nor had he otherwise afforded vs this occasion, that in the vnbloudie sacrifice memorie should be made of those that are departed this life: Nor that we should celebrate Masse (sacra) in memorie of them in the third, ninth, and fortieth day, or at the yeares end (which yet the Catholike and Apostolike Church constantly obserues, without all controuersie) vnlesse it were aggreable in his sight.

OBSERVATION.

That it is an vndoubted *custome* in the *Catholike* and *Apostolicall Church* to make memorie of the *dead* in the *vnbloudie sacrifice*, as a thing which doth *greatly profit them*. No such memorie is made at all in the Protestant Church of England.

c.12. vpon S. Luke. Theophylact. *The sinners which dye are not alwayes sent into Hell (Gehennam) but they are in Gods power to be*

dismissed: and this I affirme in respect of the oblations and distributions which are made for the dead, which doe not a little conduce euen to such as dyed in great sinnes. He doth not therefore hauing killed, alwayes send into Hell, he hath power indeed to send, yet makes not still vse of this power, &c. but remittes certaine sinnes &c.

Will you rather heare the sense of the later and present Greeke Church vpon this subiect, to see if they contradict their ancient Fathers, as you doe? Heare it then speake, first as it is put downe in the Councell of Florence in the 3. Decree in these tearmes.

Item we define, that if persons truly penitent departed this life in the loue of God, before they had yet done satisfaction for commissions and omissions by worthy fruites of repentance, their soules shall be purged with purging paynes. And that they are helped to be freed from such paynes, by the suffrages of the faithfull yet liuing; to witt, by the Sacrifices of Masses, prayers, Almes, and other offices of pietie, which are wont to be performed

by the faithfull for the faithfull, according to the Churches institutions.

OBSERVATION.

Behold a generall Councell (aboue 200. yeares agoe) consisting of 141. Bishops, as well of the Greeke as Latine Church, called by Pope Eugenius the 4. (at the instance of the Emperour of the East) who presided in person (the Patriarke of Constantinople being also present) Defines, that *soules* departing this life without doing full satisfaction for their sinnes, suffer *purging paynes*: and are thence released by *Masses &c.* according to the *custome* and *Institution of the Church.*

Secondly, as it is deliuered by Hieremie Patriarke of Constantinople in his answers to the Diuines of Wirtemberg about the yeare 1578. as followes:

Taken out of S. Chrysost. hom. 69. ad pop. Ant. & 3. vpon the Philip.

It is not in vaine established by the Apostles, that in the dreadfull mysteries mention should be made of the Dead. They know that hēce great profit and great vtilitie doth accrue vnto them: for when all the people doth stand with hands lifted

vp, and all the companie of the Priests: and the dreadfull Sacrifice is proposed, how is it possible that we should not worke their Lord to take pittie on them (or be mercifull vnto them) by praying for thē.

OBSERVATION.

Loe *mention* or commemoration made of the *dead* in the *dreadfull mysteries* (or Masse) and that with much *profit:* as being the meanes whereby *God* is moued to *mercy.*

And marke, that we haue not this from a priuate man, or a man of small note, or vpon some light, and slight accompt: but euen from the great Patriarke of Constantinople, the second or new Rome, vpon an occasion most pregnant to produce a precise profession of the faith of the Greeke Church, since it was sent to another part of the world, where it was not like to passe in priuate, but was lyable and likely to be discussed to the full; by a people (to witt the Diuines of Wittemberg) who in lieu

of being admitted into their communion, found their expectatiõs folely fruſtrated, their profeſſion of faith, which they ſent to be approued, oppoſed, and affronted, and their Doctrine reiected, as not aggreeing with the Greeke Church.

Thirdly, as it is expreſſed in the Synodicall Decree of Parthenius preſent Patriarke of Cõſtantinople, vpon the tenets of Caluin printed in Paris 1643

Laſtly (ſaith he) to *find a pretext, to reiect the fire of Purgatorie, he* (*Caluin*) *goes about to repudiate* (*or reproue*) *our ordinarie and lawfull Cõmemorations for the dead, whereby we hope that God will grant reſt to them, and a refreshing* (*or tyme of breathing*) *from the vexations or torments* (*acerbitates*) *which doe afflict them.*

The ſame is deliuered by the Liturgies or Maſſes of S. Baſile the great, and S. Iohn Chryſoſtome. The firſt in theſe tearmes.

The Prieſt with a loude voyce beſeeches God to be myndfull of all who haue departed this life. Let him recreate them

in his Tabernacle, let him lead them through horrid Manſions, and place them in lightſome Tabernacles: Let him deliuer them out of moſt thicke darkneſſes, tribulatiõ, and dolour, leaſt he ſhould enter into iudgement with them. Let him pardon them, what euer, as men, they may haue offended, while they were yet cloathed with a fleshly garment.

The ſeconde in theſe.

Further we offer vnto thee this reaſonable obſeruance for the faithfull departed, for our brethren and ſiſters, by the interuention of the Patriarkes, Prophets, Apoſtles, Martyrs, Confeſſours and all the Saints.

Againe. *Remember ô Lord, as being good, thy ſeruants, and pardon what euer they treſpaſed in their life.*

OBSERVATION.

Loe a *Memento Domine, pronounced aloude, Prayer* made *for the dead* that they might be *deliuered* from *darknes, tribulation* and *ſorrow*: *pardoned* what in this life they *might haue offended.*

Oblation made for them: The intercessions of the *Patriarkes*, *Prophets*, *Apostles &c.* employed. Iudge whether it is the Catholike or Protestant practice which is here expressed: and whether of these doeth more emulate the primitiue customes of their forefathers.

By these more then sufficient testimonies of the Greeke Fathers, in their writings, Councell, Liturgies &c. it is most manifest that it was, and is the practice of the Greeke Church, to offer *Sacrifice*, to giue *Almes*, to *pray* for the *soules departed*, that their *sinnes might be pardoned*, and they deliuered from *their purging paynes*, *their purging fire*, wherby what is *vicious* and *corrupt might be purged*. It rests onely that we shew that it is in the sense, in which the Councell of Trent holds it: which is that which Mr. Cosens denies. Heare the Councell of Trent.

Whereas the Catholike Church instructed by the holy Ghost, by holy Writt, and the ancient Tradition of Fathers, hath taught in holy Councells, and lastly

Sess. 25.

in

in this vniuerſall Synode, that there is a Purgatorie, *and that the ſoules there detayned are helped by the ſuffrages of the faithfull, but eſpecially by the Sacrifice of the acceptable Altar; the holy Synode commands the Biſhops to vſe a diligent endeauour, that the wholſome doctrine of Purgatorie, deliuered by the holy Fathers and Councells, be beleeued, held, taught, and preached euery where, by the Faithfull of Chriſt.*

Againe. *If any affirme, that after the receipt of iuſtifying grace, the fault is ſo remitted, and the guilt of eternall paines ſo blotted out to any penitent ſinner, that there remaynes no guilt of temporall punishment to be payed, either in this life, or the next in Purgatorie, before we can get entrie into the kingdome of heauen, let him be accurſed.* What I pray, is here, which ſounds not the verie ſame, & beares not the ſame ſenſe with the precedent paſſages of the Greeke Fathers? *Seſſ. 6. can. 30.*

The Councell of Trent ſaith, *There is a Purgatorie.*

The Grecian Fathers ſay, *A Furnace of purging fire.*

The Councell of Trent affirmes, that *the Catholique Church inſtructed by the Holy Gh. &c. was taught this doctrine by holy Scripture, and the ancient Tradition of Fathers.*

The Grecian Fath. *The holy Ghoſt diſpoſed all theſe things. They were not rashly inuented. They were not eſtablished in vaine by the Apoſtolicall lawes.*

The Councell of Trent auerres, *That the ſoules there detayned* (to witt in Purgatorie) *are helped by the ſuffrages of the faithfull*, eſpecially by the Sacrifice of the Altar.

The Grecian Fath. *That the ſoules of ſinners partake ſome benefit by the vnbloudie Sacrifice, and good workes done for them. That they prayed for all thoſe who dyed from among them, beleeuing that it is a great helpe to their ſoules, for whom the obſecration of the holy and dreadfull*

Sacrifice which is put vpon the Altar, is offered, and the price of our Redemption is put downe. That Oblations, Prayers, Almes, are not made in vaine for the dead. The Prieſt prayes that *the deceaſed may find his Iudge more propitious: That God would become propitious to the ſinnes, not onely of the liuing, but alſo of the dead, That it is an vndoubted cuſtome in the Catholike, and Apoſtolicall Church.*

The Councell of Trent commands, That *the wholſome doctrine of Purgatorie should be beleeued, held, taught, preached &c.*

The Grecian Fath. beleeue, hold, teach, and preach it.

The Councell of Trent *accurſes ſuch as deny, that after we haue receiued iuſtifying grace, there remaynes any guilt of temporall punishment either to be payed in this life, or in the next in Purgatorie &c.*

The Grecian Fath. affirme *that ſuch as are in purging paynes, are helped to be freed from them by the ſuffrages of the faithfull yet liuing,* to witt, *by the Sacrifices of Maſſes, prayers, almes, and other*

workes of pietie. That the ſinners which dye are not alwayes ſent to hell. That the oblations and diſtributions which are performed for the dead, doe not à litle conduce euen to ſuch as dyed in great ſinnes.

Was there euer, or euen could there euer be imagined, a greater and ſweeter harmonie vpon any point of doctrine, betwixt the Eaſt and the weſt the Greeke and the Latine Church? *Is ouum ouo ſimilius?* Is it not then a boldnes without the warrantie of all reaſon, to affirme the contrarie point blank? to witt, forſooth, that they held it not in the ſenſe the Councell of Trent held it! Did they at leaſt hold it in the ſenſe it is held by the Prot. Church of England in her 39. Articles? Where she ſaith: *The Romish doctrine concerning Purgatorie &c. is a fond thing, vainely inuented, and grounded vpon no warrantie of Scripture, but rather repugnant to the word of God.*

Obserue the contrariety betwixt the Greeke, and English Protestant Church.

Origene.

Sinners are tormented in a purgation made by fire.

The Prot. Church of England.

It is a fond thing. Article 22.

Eusebius Alexand.

By the meanes of prayers *great rest is procured to the dead.*

The Prot. Church of England.

It is a thing vainely inuented. Art. 22.

S. Athanasius.

The soules of sinners haue benefit by the vnbloudie Sacrifice, and good workes done for them.

The Pro. Church of Eng.

The Sacrifices of Masses in the which it was cōmonly said, that the Priests did offer Christ for the quicke and the dead, to haue remission of payne or guilt were blasphemous fables, and dangerous deceipts. Art. 31.

Cyrillus Hier.

A dreadfull Sacrifice put vpon the Al-

tar, and offered for our ſinnes.

The Prot. Church of Eng.

Blaſphemous fables, dangerous deceipts.

Cyrillus Hier.

He *beleeued that it* (to witt prayer for the dead) *was a great helpe to their ſoules.*

The Prot. Church of Eng.

Art. 22. A fond thing vainely inuented.

S. Greg. Nyſſenus.

Expiation after death by purging fire.

The Prot. Church of Eng.

Art. 31. *There is no other ſatisfaction for ſinne but that alone,* (to witt the bloudie oblation finished once vpon the Croſſe.)

S. Chryſoſtome.

A Doctrine of the diuine mercy.

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Art. 22. *A fond thing.*

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A thing not rashly inuented.

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A thing Vainely inuented.

S. Chryſ.

Diſpoſed by the Holy Ghoſt.

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Art. 31. *A dangerous deceipt.*

S. Chryſ.

An Apoſtolicall Conſtitution that memorie ſhould be made of the ſoules departed in the diuine myſterics.

The Prot. Church of Eng. Art. 22.

Grounded vpon no warranty of Scripture, but rather repugnant to the word of God.

In fine. S. Damaſcene

Deliuers it for *an vndoubted cuſtome in the Catholike and Apoſtolike Church to make memorie of the Dead in the vndloudie ſacrifice.*

But the Prot. Church of England, Will haue it to be *a fond thing, vainely inuented; and the Sacrifice of the Maſſe a blaſphemous fable, a dãgerous deceipt, rather repugnant to the word of God.*

See what a goodly accord there is betweene the ancient Greeke Fathers and our new Reformers! or rather behold their apparently iarring and irreconcileable diſcord which the ſmootheſt witt is not able, euen ſpeciously to appeaſe, or to tune it vp to any their leaſt aduantage. Their

ſtale and cold replies drawen from the diuerſitie which they pretend to be amongſt Catholikes themſelues vpon this ſubiect, gaine no credit, nor are of any moment with rationall men; As,

That they agree not about the place where Purgatorie ſhould be.

Nor about the Tormentors, whether Angels or Deuills.

Nor about the torments; whether by fire or water, or neither.

Nor about the cauſes of the torments of Purgatorie; whether veniall ſinnes onely; or mortall ſinnes alſo, for which full ſatisfaction hath not bene made in this life.

Nor about the tyme which the ſoules tormented may remayne in Purgatorie &c.

Nor about their ſtate &c.

For all theſe things ſwarue from the purpoſe, as not coming home to the ſtate of the queſtion betwixt vs and the English Proteſtants: which is, *Whether there be a Purgatorie; not where the place of Purgatorie is; who*

are

are the Tormenters; what torments there be: whether pure and true fire, or some other thing equiualent &c. of all which we pronounce with S. Basile, *Superuacua in Ecclesia sileant*, Let not superfluous and vnnecessarie questions be heard of in the Church: especially so farre as to confound matter of Faith with matter of opinion. Now these things, touching *the place of Purgatorie &c.* passe among Catholikes for matters of opinion, not of Faith; and are with amitie, humilitie, and submission disputed in our schooles, but haue not yet bene defined in our Counceils; whence the beleife or not beleife of them, are of free choyce amongst vs; we being neither made of the number of the faithfull by that, nor miscreants by this. We are not of those presumptuous soules who thinke to haue accesse to all the diuine secrets, while we know by Saint Paul that we are none of his Counsellours. We are willingly persuaded by S. Basile *to prayse what we haue receiued vpon the accompt of faith, and what hath*

bene deliuered ouer in truſt to vs, but doe not curiouſly ſound hidden myſteries. We finally receiue of the Catholique Romane Church, that there is *A Purgatorie*; and of that we dare not doubt: but where and what it is &c. (she hauing of that deliuered no Decree) in all humilitie we diſpute; nor doe our doubts therin, violate, touch or call in queſtion the beleife of Purgatorie, that ſtands ſtill vndoubted and inuiolable.

Since therefore all the Eaſterne Bishops and Fathers, as we haue ſeene, deliuer the ſame doctrine with one heart, one mouth, one faith, touching *purging fire &c. Prayer, Almes, Sacrifice* for the dead &c. wherby *great reſt is procured* to their *ſoules*: may not I iuſtly admire to heare one man ſtand vp, and affirme the cõtrarie and that with ſo much confidence as that he feared not to paſſe his word to yeald himſelfe à Catholike vpon the proof of it; and may I not with iuſt offence ſpeake to him in S. Aug. words ſaying, *To what purpoſe doe theſe your words*

Contra Iulianum l. 2. c. 2.

ſerue, but to make euident to the world, either how negligent you haue bene to acquaint your ſelfe with the words and ſence of Catholike Doctors in this behalfe; or hauing vſed diligence to know them, with what fraude you goe about to circumuent the ignorant &c.? Si nesciens hoc feciſti cur non miſeram reſpuis imperitiam? ſi ſciens, cur non ſacrilegam deponis audaciam? ſi cernis cerne, & tandem tace. Pelagianam (Lutheranam) *linguam tot linguis Catholicis deprime; tot venerandis oribus, proterua ora ſubmitte.*

Hitherto I haue inſiſted vpon the productions of the Greeke Fathers authoritie onely, becauſe the challenge called thither alone, though I could haue vſed a more ſure and ſatisfactorie way (the Scriptures as they are vnderſtood both by the Greeke and Latine Fathers together with the practice of the whole Church of God) and haue ſaid with S. Auguſtine; *I conceiue that part of the world ought to ſuffice you, in which it pleaſed our Lord to crowne the firſt of his Apoſtles with a moſt glorious Martyrdome: if you would haue giuen* Vbi ſupra.

eare to Blessed Innocentius, presiding ouer that Church, you had forthwith freed your perilous youth from the Pelagian (Lutheran) *snares. For what could that holy man haue answered to the African Councells* (Anglicanis conuiciis) *but what the Apostolicall and Romane sea holds with the rest of the Churches &c. There is no reason therefore to prouoke to the Bishops of the East, because they two are Christians, and that faith of both the parts of the world, is one and the same, because faith it selfe is Christian; and certes the Westerne part brought you out, the westerne Church did regenerate you &c.*) It rest that I make the great Saint Augustine alone speake for the practice of the Latine Church and himselfe, because I perceiued by a paper which Mr Cosens himselfe presented me with, that he had vsed some endeauour to drawe him to his side, or at least, if he could preuayle no further, to render his testimonie doubtfull: to the end that he or others might *build wood, hay, stubble* or worse (vpon that mistaken foundation) which he doth most clearely in these ensuing passages.

S. AVGVSTIN. CONF. lib. 9. cap. 12.

The Sacrifice of our price is offered for her. *Sacrifice offered for her soule.*

And. c. 13. booke the same.

Now I beseech thee heare me for the sinnes of my Mother. *He prayes for her sinnes.*

Againe a little after.

She desired onlie that à Memorie should be made of her at thy Altar, at which she serued without intermitting any day, where she knew the holie victime was dispensed, wherby the hand-writing was blotted out, which was contrarie to vs. *She desired to be remembred at the Altar.*

To these passages some haue made answer, that they doe admitt *prayer* for the Dead; a *Commemoration* to be made for them at the *Altar*; yea, and *Sacrifice* to be offered also. Howbeit not as we meane, to deliuer them from their paines, but for diuers other effects. And that thereby, we cannot enforce a Purgatorie; nor did S. Augustine speake of purging fire. Let the

holy Father therefore anſwere for himſelfe.

S. Auguſtine li. 2. c. 20. de Geneſi againſt the Manichees.

Purging fire

After this life he ſhall haue either purging fire, or eternall punishment: So farre are anie from eſcaping this ſentence.

Againe vpon the 37. Pſalme.

They would be ſecure, &c. not onlie from that eternall fire which ſhall torment the wicked for euer; but alſo from that too, wich ſhall purge (emendabit) *thoſe, who ſhall be ſafe by fire.* And a little after. *That fire ſhall be more grieuous, then any thing a man can ſuffer in this life.*

Now we haue found in the Fathers formall tearmes, (not in our owne forced conſequences, which were not in queſtion) *Prayer* made at the *Altar*, *Sacrifice* for the *Dead*; yea, and *Fire* too, wherein their *ſoules* are tormented: and yet ſome will not be ſatisfied, but will haue that fire to be vnderſtood of the *Fire* of *Conflagration* at the day of Doome. Let vs therefore

yet heare ſaint Auguſtine wipe awaie this ſcruple.

De Ciu. Dei, l. 21. c. 23.

And it is manifeſt that ſuch are purged by temporall paines (which their ſpirits ſuffer) before the day of iudgement. *Paines ſuffered before the day of Iudgement.*

Againe in the ſame booke, chap. 13.

Some ſuffer temporall paines in this life onlie; others after death; ſome both now and then; yet before that moſt ſeuere, and laſt Iudgement. And the ſame againe the 21 booke, chapter the firſt.

So that now out of S. Auguſtine, we haue found *Prayer*, *Memorie* at the *Altar*, *Sacrifice*, *Fire which is temporall*, and that too punishing the *ſpirit*, or *ghoſt* of the dead, euen before the day of Generall Conflagration at the day of Doome.

To thinke to anſwer all that hath bene ſaid, by oppoſing ſome few obſcure places cull'd out of the ſame Father: and ſo, (were it poſſible) to force him to contradict himſelfe, were in my iudgment, but verie bad payment. For firſt, this is not to

produce euidences; but doubts; not to cleare, but to obscure difficulties; and consequently, ought to haue no force at all to thrust a man out of his possession. *Possideo, quia possideo*, still dasheth such weake opposition vpon the head. Secondly, it is but a poore shift, to make a Father seeme to stand up against himselfe, to the end he may stand with them. Thirdly it is to treate a holy Father vnworthily, to endeauour to draw his sense from his words, against his owne rule, and the Rule of Reason, which is, that clearer places should illustrate obscure places; not that obscure places should be industriously employed to clowde cleare places. That is but to put out the light, to see better; or rather to hate and flye the light, least it might lay them naked, and they be discouered by it. The worst of arguments was wōt to be, to ayme to proue an obscure thing, by a thing more obscure; and yet it is farre worse to darken a cleare thing by an obscure, and yet (forsooth) thinke to haue so prepo-

In his booke de Doctrina Christiana

sterous

ſterous a proceeding paſſe for an argument.

Our proceeding is not ſuch: our Catholike cuſtome is to pray for; *to make Commemoration of; to Sacrifice at the Altar for the ſoules departed that they may be releeued, or freed from their paines which are cauſed by fire, before the day of iudgement.* And we bring in our iudge ſaint Auguſtine, to whom we haue both appealed, pronouncing ſentence for vs in tearmes, in the verie ſame wordes the Church doth beleeue and practiſe it. We doe not make his ſentence for him, but take from him, ſuch as he pleaſeth to deliuer it. We vſe no violence to him to make him ſpeake what we pleaſe, but ve are well pleaſed with what he ſpeakes. we goe not about to ſurpriſe him, and wreſt a word from him, and then force it to our purpoſe, which was ſpoken only by the bye, while he was treating vpon another ſubiect. But wee take his iudgement from places, where, on ſett purpoſe, he is handlin g that ſubiect which is in

queſtion betwixt vs.

In fine, wee take it not from one or a fewe (which is another Rule of reaſon, to vnderſtand a fewe places by many places) but from abundance of places, all cleare and conſonant, and to the life expreſſing the preſent practice of the Catholike Church. Heare him againe and againe in theſe enſuing paſſages, which I will here promiſcuously putt downe as they shall occurre; omitting yet a manie more.

S. Aug. de Ciu. Dei, l. 21. c. 16.

He ſpeakes of Children ſoone after their infancie, and ſaies: *If he haue receiued the Sacraments of our Mediatour, though he end his life euen in theſe yeares, that is, being translated out of the power of darknes, into the kingdome of Chriſt, he is not only not prepared for paines eternall, but shall not euen ſuffer anie purging torments after this life.*

De Ciu. Dei, l. 21. c. 24.

The prayer of the Church, or of certain pious people, are heard for thoſe, who being regenerated in Chriſt, neither ledd ſo verie ill a life in this mortalitie, as they

should be iudged vnworthie of ſuch mercie; nor yet ſo verie well, as that they should be found not to neede ſuch mercie.

De verb. Apoſt. Ser. 32.

It is not to be doubted, but the Dead are helped by the praycrs of the holy Church, and the ſauing Sacrifice, and almes, which are employed for their ſoules, that our Lord may deale more mercifully with them then their ſinnes deſerued; for the Vniuerſall Church obſerues this, deliuered by their forefathers, that prayers should be made for thoſe who died in the communion of the bodie and bloud of Chriſt, when at the Sacrifice they are remembred in their place, and memorie is made that it is offered euen for them too.

And againe in the ſame place.

But let them employ theſe things (to witt) *Oblations, Prayers, and guifts, or Almes-deeds, which helpe the ſoules departed, more obſeruantly, inſtanly, and abundantly for them, to witt, the dead.*

Enchir. c. 110.

It ought not to be denied that the ſoules of the dead are releeued by the pietie of their ſuruiuing friends, when the Sacrifice of our Mediatour is offered for them, or almes are giuen in the Church.

And againe, in the ſame place.

When therefore the ſacrifices, either of the altar, or what almes-deedes ſoeuer, are offered for all the dead which are baptiſed; they are thankesgiuings for ſuch as are verie good: they are propitiations for thoſe who are not verie euill: and though to ſuch as are verie euill, they be no helpes to the dead, yet are they ſome kind of comforts to the liuing.

De verbis Apoſtoli, Serm. 17.

Therefore doth eccleſiaſticall diſciplin obſerue that which the faithfull know, when the Martyrs in that place are recited at the Altar of God, where we pray not for them, (the Martyrs) but we pray for the reſt of the departed, whereof commemoration is made. For it is an iniurie to pray for a martyr, to whoſe prayers we our-ſelues ought to be commended.

De cura pro mortuis.
Cap. 18.

Which being ſo, let vs not eſteeme that the dead haue anie aduantage (by being buried in this or that part of the Church whereof he had ſpoken) ſaue only by the ſolemne ſupplications which we make for them, either in the Sacrifices of the Altar, or of praier, or almes-deedes. Though yet they profit not euerie one they are made for, but thoſe alone who obtaine in their life time, that they may profit them.

De Hæreſibus: hær. 53.

The Aerians tooke their names for à certaine Aerius, who being Prieſt, was ſaid to be troubled he could not be made Bishop, and falling into the Arrians hereſie, added ſome of his owne tenets, affirming that it was not lawfull to pray or offer Sacrifice for the Dead.

De cura pro mortuis c. 1.

In the bookes of the Machabees we reade that a ſacrifice was offered for the dead. Howbeit though it were not at all read in the ancient Scriptures, the autho-

ritie of the vniuerſall Church which is euident in point of this cuſtome, is no ſmall matter; where the commendation of the dead hath its proper place in the prayers of the prieſt, which are powred out to God at his Altar.

Here you will marke two things. The firſt is that ſaint Auguſtine eſteemed the Machabees to be Scripture, ſince he argues for Purgatorie from it: and indeed he confirmes the ſame both in his ſeconde booke of Chriſtian Doctrine, the eight Chapter; and alſo in his 18. booke of the Cittie of God 36. Chap. in theſe words. *The bookes (to witt two) of the Machabees are held to be Canonicall, not by the Iewes, but by the Church.* The ſeconde, that though there were no ſcripture for it, yet ought the authoritie of the *vniuerſall Church* to preuayle, at it doth in many other things of greater cõ ſequence. Witneſſe the ſaid Saint in diuers paſſages, which both the Catholike and Proteſtant doe admitt of.

Epiſt. fundamen. For firſt, moued by the authoritie of the Church we beleeue the Goſ-

pell it ſelfe, which without it we should not beleeue. *I would not*, ſaith he *beleeue the Goſpell vnleſſe the authoritie of the Catholike Church did moue me to it.*

Secondly, we beleeue many things which are not in the Scripture, as that the ſonne is conſubſtantiall with the Father: *It is not found written in holy writt*, ſaith he, *and yet that it is ſaid, is defended in the aſſertion of faith.* That the Father is vnbegotten. We *read not in thoſe bookes* (the ſcriptures) *that the Father is vnbegotten: and yet we make good that we ought to ſay ſo*: in the ſame place. That the Holy Ghoſt is to be adored: *Giue me ſay you* (he meanes Maximinus an Arrian) *ſome teſtimonies where the Holy Ghoſt is adored*: *as though, forſooth*, (replyes ſaint Auguſtine) *out of theſe things which we reade, we vnderſtoode not alſo ſome things which we reade not.* That it was written when the Apoſtle ſaint Paul was baptiſed, no mention being made of the reſt of the Apoſtles: *It is written when the Apoſtle ſaint Paul*

Epiſt. 174.

was baptiſed: and it is not written when the reſt of the Apoſtles were baptiſed: and yet we muſt vnderſtand that they alſo were baptiſed. Finally, that a child which cannot yet ſpeake, is ſaid to beleeue, and may be baptiſed. *Be it farre from me to affirme that children beleeue not &c. he beleeues in another, who offended in another. It is anſwered (dicitur) he beleeues: and it is of force: and he is numbred among the faithfull baptiſed.*

See what a neceſſitie is impoſed vpon all Chriſtians to haue ſome other infallible ground beſides Scripture, to ſtand vpon, both to make good Scripture it ſelfe (to witt that it is the true word of God: that there are ſo many bookes of it and no more: that we haue the true ſenſe of it &c.) and many other maine grounds of Chriſtianitie, which, you ſee, we dare not denye, while yet we can produce no formall ſcripture for them. Now what ground that is, let the ſame Saint Auguſtine deliuer. *Saint Cyprian*, ſaith he, *doth admonish*

vs

vs that we should run backe to the fountaine, that is to the Apoſtolicall Tradition, and ſo bring downe the chanells to our tymes. It is the beſt way, and to be done, without doubt. And againe *it is manifeſt, that in a thing doubtfull, the authoritie of the Catholike Church confirmed by the order of Bishops ſucceeding one another, and the conſent of people, from the verie foundation of the ſeas of the Apoſtles, till this preſent tyme, is of force to faith (valet ad fidem.)* And to know which is an Apoſtolicall Tradition, which not, the ſame ſaint Auguſtine leaues vs another Rule thrice ouer for fayling. *What the* VNIVERSALL CHVRCH *holds, and is not yet eſtablished in Councells, but is alwayes obſerued, is moſt rightly beleeued to haue bene deliuered by no other then by Apoſtolicall authoritie.* Whence he concludes *that it is a moſt inſolent madneſſe to diſpute whether that ought to be done, which the whole Church frequents all ouer the world.* But the whole Church all ouer the world, in the yeare 1517. frequented (as all our ad-

l 5. cap 26. contra Donatiſtas.

Ex libro cõtra Manichaos Diſt. 11. c. Palam.

De Bap. con. Don. l. 4. c. 24. and l. 2. c 7. and Epiſt. 118. c. 1.

uerſaries confeſſe, and condemne in vs) an vnblouddy ſacrifice, prayer, almes, &c. for the dead, that they might be freed from their ſinnes, &c. therfore it was (following ſaint Auguſtins phraſe) and is, a moſt inſolent madneſſe to deny it.

In concluſion, either hath the propoſition and practice of the VNIVERSALL CHVRCH auhoritie, to conuince the beleife of a thing not otherwiſe written, yea or no? If not: It were but meete that the ſimpler ſorte ſhould be inſtructed clearely and fairely vpon what infallible warranty they beleeue theſe enſuing points, which they meete not with in their Bible.

1. That Chriſtians haue indeed the whole reuealed word of God.
2. That it is contayned in ſo many bookes, neither more nor fewer.
3. That the Epiſtle to the Hebrewes is a part of it, how euer it was ſome tymes doubted of.
4. That there is a certaine number of Sacraments, &c. as aboue out of ſaint Auguſtine.

BVt if you graunt me that the vniuerſall Church hath ſuch an infallible authoritie, and that vpon it you depend for the certaintie of the precedent articles, I may ſay with S. Auguſtine, you obſerue by this of what importance the authoritie of the Cathol. Church is: but you muſt alſo anſwer me, why Catholikes may not with equall confidence depend vpon the ſame authoritie, in point of aſſurance of purgatorie? I am not able to diſcouer a diſparitie, or apprehend how being held credible in the deliuerie of thoſe, she should not alſo be credible in this, ſince both are equally propoſed: both relye vpon the ſame veracitie or credit. Be pleaſed to ponder this part well, and afford the world a cleare and ſatisfactorie anſwer. The grounds of Chriſtianitie ſeeme to me to be shaken, if the Churches veracitie herein be violated, and great pittie it were, that the animoſitie to make good our priuate opi-

nions, should betray Gods knowen truthes. *An erring Disputant*, saith saint Augustine, *is pardonable in other questions, which are not yet maturely digested, nor confirmed by the full authoritie of the Church, their errour is to be borne with: but it must not aduance so farre, as to endeauour to shake the verie foundation of the Church.*

De verbis Apost. Serm. 14.

Of the Popes supremacie.

Against the Popes supremacie Mr *Cosens* vsed 4. or fiue arguments which I will put downe as they past.

The first.

Cos. S. Gregorie being demanded certaine questiõs of Augustine Achb. of Canterburie, answered him that he was to learne of neighbour Churches how he was to behaue himselfe, seeming thereby to say in effect, why doest thou aske me, who haue noe such authoritie, learne of

the neereſt Churches, &c.

Carre. To this it was anſwered, that this obiection was nothing to the purpoſe: becauſe S. Auguſtins demaund was in matter of ceremonie, not of Faith: of particular obſeruance of a ſmall part of the Church, not of the generall gouernment of the whole, wherein the Popes ſupreme power is eſpecially and properly exerciſed and knowne. For theſe are the words of his third demaund. *Why, there being but one faith, are the cuſtomes of Churches ſo diuers? And there is one cuſtome of Maſſes in the Romane Church, and another is obſerued in the Churches of France.* So that it appeares euidently that ſaint Auguſtins demand to ſaint Gregorie was onely about the diuers cuſtomes of ſaying Maſſe (the verie word will hardly now be welcome) and was indeed like to that of Ianuarius to the great ſaint Auguſtine Doctor of the Church: and ſaint Gregories anſwer againe entirely conſonant to the great S. Auguſtines, ſpeaking of an indifferent, no neceſſarie obſer- *Epiſt. 209.*

uation. Lets heare them both.

Saint Gregory. *Your brotherhood is acquainted with the custome of the Church, wherein you will remember you were bred. But it pleaseth me, that if you haue found any thing, either in the holy Romane Church, that of France, or in what other soeuer, which may be more agreeable to Almightie God, you carefully make choyce of it, and powre out by speciall institution, in the English Church (which is as yet young in faith) the choyceſt things which you can cull out of diuers Churches: for the things ought not to be loued in respect of the places, but the places by reason of good things. Cull therfore what is religious, pious, and right, out of what Church soeuer, and hauing gathered them, as it were into a bundle, settle them as a custome in the heart of the English.*

Saint Augustine vpon the like occasion. *But other things which are diuersified in diuers places and regions: as is that, that some fast saturday, some not: some dayly communicate the body and bloud of our Lord, others receiue certaine*

dayes onely : in ſome place no day is omitted, wherein it is not offered: in others, on ſaturday and ſunday onely, in others againe, on ſunday alone : or what euer may be obſerued of this nature, the whole kind of them haue free obſeruances : nor can a graue and prudent Chriſtian obſerue any better rule or diſcipline herein, then to behaue himſelfe according to the Church where he chanceth for the time to light: for what is neither enioyned againſt faith, nor good manners, may be indifferently obſerued, and may be kept for their ſocietie amongſt whom we liue.

Now, how out of theſe premiſes of Saint Gregorie, this concluſion which was in queſtion (*Ergo ſaint Gregorie did not acknowledge himſelfe the Head of the Church*) can be inferred, I confeſſe I am not able to diuine. It will belong to him who made vſe of it, to make it appeare, or els to ceaſe with his, to bragge of a victorie, when the weakeſt may diſcouer he falls ſo farre short of all shew of a proofe : and conſequenly (as was replyed in his preſence) that paſſage

alleadged, made nothing at all to the purpose pretended, which was to conclude against the Popes supremacie.

For the rest, how truly saint Gregorie did acknowledge, vindicate and exercise the supreme authoritie of the Church of Rome, shall be made manifestly and plentifully appeare vpon occasions of answer to Mr Doctors other obiections as they occurre. Though the same might be partly obserued too, euen out of his said replyes to saint Augustins questions, as when he saith to the 9th quest. *We giue thee no authoritie ouer the Bishops of France: because the Bishop of Arles receiued the Pall from ancient tymes of my predecessours, whom we ought not to depriue of the authoritie receiued.*

Againe in the same place. *But we committ the care of all the Brittain Bishops to thy brotherhood: that the vnlearned may be taught; the infirme strengthened by persuasion; the peruerse corrected by authoritie.*

Againe in the answer to the 8. quest.

We

We will haue thy Brotherhood ſo to order Biſhops in England, &c.

OBSERVATION.

Marke how he *giues him authoritie ouer the Biſhops of Britanie; denyes him authoritie ouer the Biſhops of France* as hauing *formerly receiued authoritie* from the ſame ſea by the gift of *a pall* which is practiſed by the Romane Church till this day, finally how he expreſſes himſelfe by *Volumus*, *we will* &c. all which are the words of a maſter, and ſpeake his power to the life, at leaſt, if we make him the iudge of the Controuerſie, as M^r Coſens his argument will haue it.

Coſ. Againe the ſame ſaint Gregorie cryed out againſt Iohn Patriar. of Conſtantinople, for proudly aſſuming to himſelfe the pompous name of vniuerſall Biſhop &c. ergo, he did not allow the ſupremacie of Rome.

Carre. This was his ſeconde *medium*, and I confeſſe it were ſpecious enough had it neuer before bene

heard of, but being too obuious and euen worne thread-bare with euery ones frequent handling, it is transparent to vulgar eyes, and he walkes but in a nett, who makes vse of it for a cloke.

To this my answer was, that therfore saint Gregorie exclaimed against the proud and pompous title of VNIVERSALL BISHOP vhich Iohn Patriarke of Constantinople assumed to himselfe, because he apprehended that thereby all the office or dignitie of Bishop was absorpt or exhausted, so as none should be Bishop but himselfe. Now whether this apprehension was true we labour not, it is sufficiēt to shew that saint Gregorie at least made such a conceipt, or feared so much. Which is euident by these passages drawen out of his owne Epistles.

1. *If therfore* (saith he) *that name* (of vniuersall Bishop) *be assumed by any to himselfe in that Church* &c. *the vniuersall Church therfore* (*which God forbid*) *doth fall from its state when he falls which is*

l. 4. Epist. 32.

talled vniuerſall. But may that name of blaſphemy be farre from the hearts of Chriſtians, wherein the honour of all prieſts is taken away, while one doth madly arrogate it wholly to himſelfe.

2. And it is very hard to be patiently endured; in ſo much as deſpiſing all, my ſaid Brother & fellow Bishop should only endeauour to be called The Bishop. Epiſt. 34. l. 4. Indict. 13.

3 Becauſe if one be called an vniuerſall Patriarch, the name of Patriarch is taken from the reſt. Epiſt. 36. ibid.

4. Leaſt ſome priuate thing being giuen to one, all the prieſts might be depriued of their due honour. l. 4. Epiſt. 32.

Hence it is manifeſt that ſainct Gregorie vnderſtood Iohn the Patriarch of Conſtantinople ſo to *arrogate the name of vniuerſall Bishop, as that he did derogate thereby fr̃o all other Bishops*; that he did *madly arrogate that power wholly to himſelfe*; that with the *contempt of his brethren, he alone would be called Bishop*; that *the name of Patriarch would be taken from the reſt*, &c. As though, forſooth, he alone were properly the only true Bishop; all the reſt being but as his

Deputyes or Delegates. which were indeed an intolerable, sacrilegious, abominable attempt, & altogether repugnant to the sense & practice of the Catholike, Apostolike & Roman Church, which holds the least & lowest of Bishops, to be as absolute, proper, & perfect, *in genere Episcopi*, as the greatest in place & dignitie.

For the rest, it is so euident that vniuersall Bishop, or vniuersall Patriarch, may be taken in some other tolerable (though not in this pompous & odious) sense, that none cā with any apparāce of reason deny it. For reade we not in the 1. Act. of the Councell of Constantinople vnder *Menas*, an addresse to Pope Agapetus in these words? *To our most holy & most blessed Lord, Archbishop of the Ancient Rome, & Oecumenicall* (or vniuersall) *Bishop, Agapetus*. Yea doth not euen saint Gregorie himselfe often deliuer, that the same Title of vniuersall Bishop was giuen to his Predecessours (howeuer out of humility or feare of scandall they refused it) in the Councell

In his Epist. 32 & 34. of his 4. book, & 30. of his 7.

of Chalcedon, one of thoſe 4. Generall Councells which he profeſſed to receiue & honour as the 4. Goſpells; affirming in particular of that of Chalcedon, that he *embraced it with his whole heart, & obſerued it with a moſt entire approbation;* and therfore could not conceiue that any thing was there attributed to the Sea Apoſtolike which had no good ſenſe at all. So farre muſt he needes be from crying againſt it in all ſenſes!

But to looſe no more time about a Title, or in a queſtion *de nomine* (the worſt of queſtions) which I diſcouer not to be ſo important to the Catholique cauſe, that it ſhould ſtand or fall by the Preſence or Abſence of it; *Seruus Seruorum Dei* being without controuerſy the moſt Chriſtian & moſt vſuall with all our Popes (hauing been left them by the ſame ſaint Gregorie l. 12. Ep. 32. I thus anſwer M Coſens his Argument in forme. Saint Gregorie cryed out againſt the proud title of vniuerſal Bishop, &c. In that odious ſenſe, whereby he con-

ceiued, or feared, that Iohn of Constantinople so pretended to be Bishop as that he would not be content to be *vnus è multis, one amongst many;* but, *vnus solus, the onely one (vt despectis fratribus Episcopus appetas solus vocari)* excluding all others from that dignitie (which out of his words I haue shewed to be his doubt aboue, Page 123.) I graunt it most willingly, as he did it most worthily. He cryed out against it in all senses imaginable; in particular, as it signifies *Bishop & Head of the vniuersall Church*, or *imports* the Supremacy (which is the only thing now in question) I deny it, & vndertake to conuince the said Denyall to be rationall & good out of the same Saint, by many euident titles, omitting for breuities sake the multitude of authorities out of others, which with ease I could produce.

THE FIRST TITLE BY WHICH Saint Gregorie makes good the Supremacie, is his owne words.

FIRST, by his owne formall words in many places of his workes: As in the 11th booke 54. Chapt. where he saith, *If answer be made that there was neither Metropolitane nor Patriarch, one must reply that the cause ought to be heard and iudged by the Sea Apostolike, which is the* head of all the Churches. *l. 11. c. 54.*

2. *Whereas he* (to witt the Primate of Bizacium in Afrique) *saith, he is subiect to the Sea Apostolique; if any fault be found in a Bishop, I know not what Bishop is not subiect to it. Marry when faults exact it not, all are equall in the way of humility.* *l. 7. Ep. 63.*

3. *Why God allmighty permitted him* (Peter) *whom he had appointed to be ouer all the Church, to be affrayd at the word of a maide, & to deny himselfe.* *Hom. 21. vpon the Gospell.*

5. Penit. Psalm. v. 9. 4. *And the temerity of his madneſſe* (he ſpeakes of a certain Heretique) *goes ſo farre, that he does challenge to himſelfe the* Roman Church, *the head of all the Churches.*

l. 6. Ep. 48. 5. *When I knew that Maximus was made Biſhop, againſt reaſon & cuſtome, I diſpatched away letters that he ſhould not preſume to celebrate the ſolemnity of Maſſes.* Which *letters of mine being publiſhed in the Citty, &c. he cauſed publikely to be torne, & did publikely inſult in contempt of the Sea Apoſtolike; which how I endure you know, who am readyer to dye then that the Church of Bleſſed Peter the Apoſtle, ſhould degencrate in my dayes.*

l. 6. Ep. 48. 6. *I earneſtly beſeech & exhort you with the affection of a Father, that euery one would ſuſpend himſelfe from an vnlawfull communion; and that he would vtterly auoid ſuch as the Sea Apoſtolique admitts not into the fellowship of her Communion, leaſt that he thence ſtand guiltie in the ſight of the eternall iudge, whence he might haue been ſaued.*

l. 4. Ep. 34. 7. *Though Gregory's ſinnes* (ſaith he himſelfe

himselfe to Constantina Augusta) *be so great as to deserue to suffer such things; yet the sinnes of Peter the Apostle are none, that he should merit to endure them in your reigne. Therfore I beseech you again & again, for God Allmighty's sake, that as the precedent Princes your Parents, sought for the fauour of saint Peter the Apostle, so also you would endeauour to seeke & conserue the same, not permitting that his honour may in any sort be diminished with you (by reason of our Sinnes who serue him vnworthily) who may both now be a helper to you in all things, & hereafter may be able to absolue your sinnes.*

8. *Whence haue they* (the Grecians) *till this day, that the subdeacons goe in Linnen-Coates* (tunicis) *but that they receiued it from their mother the Roman Church?* l. 7. Ep. 64

9. *As for that which they say of the Church of Constantinople, who doubts but it is subiect to the Sea Apostolique.* Ibid.

10. *Peruerse men &c. will not be subiect to the precepts of the Sea Apostolique;* l. 7 Ep 54

& they reprehend vs, as it were, in point of faith, which they know not.

l. 4. Ep. 32. Laſtly, in his Epiſtle to Mauritius the Emperour, (being the very place, which is worthy to be obſerued, where he exclaimes againſt that pompous title of vniuerſall) ſaying: *It is euident to all who know the Goſpell that the care of the whole Church is committed by our Lords voyce to S. Peter the Apoſtle the Prince of all the Apoſtles: for to him it was ſaid, Peter doeſt thou loue me? feede my sheepe, &c. beholde he receiues the keyes of the kingdome of heauen: the power of binding ad looſing is giuen to him:* the care and principalitie (*principatus*, ſoueraignetie or dominion) of the whole Church is committed to him, *and yet he is not called* vniuerſall Apoſtle.

OBSERVATION.

Receiue from ſaint Gregories owne mouth then, that *the Sea Apoſtolique is the head of all the Churches*: That *all Bishops found in fault, are ſubiect to it:*

That *Peter was placed ouer all the Churches*: That *the Roman Church is the head of all the Churches*: *That it is knowne to all that know the Gospell*, that the *Care* of the *whole Church* is committed by our *Lord* himselfe to *Peter the Prince* of all the Apostles: and that yet, *he is not called vniuersall Apostle*. What other thing is this, I pray, then to crye out with a lowde voyce, and to make open demonstration to all the world, that while he exclaymes against the title of *vniuersall Bishop*; he refuses not the *headship of all the Churches*, but professeth to haue iurisdiction, and superintendencie ouer all the other Bishops, Archbishops, and Patriarkes; as doth partly appeare by what I haue alreadie cited out of him: and more fully shall yet appeare in my ensuing discourse.

THE II. TITLE WHEREBY *saint Gregorie makes good the supremacie, is, The exercice of such power all ouer the Christian world.*

l. 12. Ep. 15. to S. Aug. FIRST ouer the Bishops of Europe; in particular, ouer the Bishops of England, *Let the Bishop of Yorke order 12. Bishops, and enioy the honour of a Metropolitane: but let all the Bishops of England be subiect to thy brotherhood.*

l. 7. Ep. 112. Secondly, ouer the Bishops of France. Granting the vse of the Pall to the Bishop of Auston, he saith: *And withall we perceiued we were to grant, that the Church of the cittie of Auston should be after the Church of Lions, and to challenge to it selfe this place and rancke, by the fauour (indulgentia) of our Authoritie.*

Thirdly ouer the Bishops of Spayne, saying. *Let him, who presumed, while the innocent Bishop was yet aliue, to be or-*

dered in his Church against the Canons, being deprived of priesthood, be cast out of all Church-ministerie: and withall let him be kept in safe custodie, or els be sent vnto vs. Let the Bishops who ordered him, being deprived of the Communion of the body and bloud of our Lord for the space of six monthes, be appointed to doe pennance in a Monasterie.

Fourthly. Ouer the Bishops of Africa. In particular, thus to the Bishop of Carthage. *By loving the Sea Apostolique, you haue recourse to the source of your office or dignitie, knowing whence priestly ordination had its beginning in Africa.* l. 7. Ep. 32.

Againe. Writing to Columbus a Bishop of Numidie &c. he saith: *You are diligently to examine all the contents of his Petition* (to witt Donadeus Deacon degraded by Victor a Bishop of Numidie) *and if his complaint be accompanied with truth, let canonicall rigour be vsed against his Bishop Victor.* l. 10. Ep. 8.

Fiftly. Ouer the Bishops of Greece. In particular, ouer Iohn Bi- l. 2. Ep. 6.

shop of Iustiniana prima, in these words. *As for the present, hauing first disannulled, and made of no effect the Decrees of thy sentence, we decree, by the authoritie of Blessed Peter Prince of the Apostles, that for thirtie dayes space thou shalt be depriued of the holy Communion, that with verie great pennance and teares, thou mayst preuayle with Almightie God to pardon thy so great an excesse. And if we shall come to perceiue that thou doest coldly performe our sentence, know that then, not barely thy iniustice, but the contumacie also of thy brotherhood, shall be more seuerely punished.*

l. 5. Ep. 7. Againe. Writing to the Bishops of Epirus, he saith: *Know that we haue sent a Pall to Andrew our brother and fellow-Bishop; and haue graunted (or confirmed) him all the priuiledges, which our predecessours conferred vpon his.*

l. 4. Ep. 51. Againe. Writing to Iohn Bishop of Corinth, touching Secúdinus a Bishop whom he had deputed to examine and depose one Anastasius Bishop, *quam (causam) ei examinandam iniunxi-*

mus, he ſaith: *And becauſe, in that ſentence (whereby it is euident that the fore named Anaſtaſius was iuſtly condemned, and depoſed) our fore-mentioned brother and fellow Biſhop ſo puniſhed certaine perſons, that he reſerued them to our arbitrimẽt.* And a litle after ſpeaking of another, *we pardõ him this fault, and we appoint that he ſhould be receiued in his rancke and place.* Againe. *We will haue them,* to witt, Euphemius and Thomas, *to remayne depoſed as they are: and we decree that they ſhall neuer more be receiued into holy orders, vnder what pretext of excuſe ſoeuer.*

Sixtly. Writing to Marinianus Biſhop of Rauenna vpõ the difference which was betweene his Church and Claudius the Abbot, he ſaith: *And doe not you your ſelfe know, that in the cauſe which was agitated by Iohn Prieſt, againſt Iohn of Conſtantinople (our brother and fellow Biſhop) recourſe was made to the* Sea Apoſtolique, *following the Canons, and the cauſe was ended* (definita) *by our* Sentence. And thence ſaint Gregorie frames an argument *a fortiori* l. 5. Ep. 14.

in theſe words which immediatly follow: *If therfore the cauſe be deuolued to our knowledge euen from the Cittie where the Prince (to witt the Emperour) reſides; how much more is the buſines which is againſt you, to be determined, or iudged here, the trueth being knowne.* The like ſpeeches bearing a face of authoritie with them, are all his Epiſtles ſo full of (as may with eaſe be ſeene in Dr. Sander's viſible Monarchie) that who would take the paines, could hardly light vpon an Epiſtle, where he should not meete with thē. If he should looke vpon the 11. booke and 10. Epiſtle he would finde him inſtile the kings his ſonnes, ſaying: *according to the writing of our ſonnes the moſt excellent kings &c.* And in the end of the ſame Ep. *And we command that all theſe things shall be obſerued for euer, which are contayned in this our Decree, as well by thy ſelfe (he ſpeakes to a certaine Abbot) as by all thoſe who shall ſucceede in thy place and rancke, or whom it may otherwiſe concerne. And if any king, Prieſt, Iudge or ſecular perſon, hauing*

hauing knowledge of this our Constitution, shall offer to oppose it, let him be depriued of his honour and dignitie, and acknowledge that he stands guiltie of the iniquitie committed in the sight of the diuine iudgement. And vnlesse he doe either restore the things which he wickedly tooke away, or expiate his iniquitie with the teares of worthy repentance; let him be kept from the most sacred body and bloud of our Lord God, Iesus Christ our Redeemer, and be lyable to a strict punishment at the day of Doome,

If vpon the 4. booke, 34 Chap. there he excommunicates or suspends from Masse the Bishop of Salonitane, who was made without his knowledge against custome as he complaynes: *The Bishop of the Cittie of Salonitane was ordered without my owne, or my Nuncius his knowledge, wherein a thing was done, which neuer happened vnder the reigne of any the preceeding Princes.* And concludes with a couered reflection, or reprehension against the Emperours themselues, *And*, saith he, *if*

the causes of Bishops who are committed to me, are carried with my most pious Lords, by syding and the supportation of others, what doe I, vnhappie man, in this Church? But, I giue thankes to God, and impute it to myne owne sinnes, that my Bishops should contemne me, and flie to secular Iudges for refuge against me.

In conclusion, fearing to trespasse vpon the patience of my gentle Reader, I omitt a number of other cleare passages, and appeale to euery Christian heart, whether it be not euen industriously to endeauour ones owne losse, to dwell vpon the words of an Authour, which manifestly contayne some doubtfull and odious sense, and thence force the conclusion to what our passion aymes at, without going on with the same Authour to heare him out, and to take along with vs what he plainely, positiuely and frequently deliuers vpon the same subiect. It is true saint Gregorie cryes out against the proud title of vniuersall Bishop, yet speakes he not in a

limited ſenſe, and points he not particularly at what he feares in it? ſaying: *Leaſt all prieſts should be thereby depriued of due honour: Leaſt he should endeauour to be called Bishop alone &c.* as I haue intimated from himſelfe aboue, pag. 123. But is it not alſo true, that he more then any (ſuch is God's prouidence) preaches, proclaimes, practiſes the power of ſupreme Head of the vniuerſall Church? Tearming the Sea of Rome, THE HEAD OF ALL THE CHVRCHES. NOT KNOWING WHAT BISHOP IS NOT SVBIECT TO IT. WHERE PETER WAS APPOINTED BY ALMIGHTY GOD TO BE OVER ALL THE CHVRCH: THAT NO COMMVNION IS LAWFVLL WHICH THAT CHVRCH ADMITTS NOT. THAT IT IS THE MOTHER CHVRCH: THAT THEY ARE PERVERSE MEN WHO WILL NOT BE SVBIECT TO IT. Will you heare theſe propoſitions ſecõded and confirmed by his publique prac-

tices, which ſuffer no gloſſe? Is it not he who gouernes and giues lawes to Europe, Afrique and Aſia?

Doth he not order *all the Bishops of England to be vnder ſaint Auguſtine?* Doth he not *ſende the Pall to Auſton in France, and by the fauour of his authoritie rancke it next to Lions?*

Doth he not in Spayne, depriue *a Bishop* (ordered againſt the Canons) *of Prieſthoode and all Eccleſiaſticall miniſterie, depriuing the Bishops too who conſecrated him of the body and blood of Chriſt, &c.*

Doth he not in Afrique *command Columbus to vſe canonicall rigour againſt Bishop Victor, if Donadeus Deacon whom he* (Victor) *had degraded, had right on his ſide.*

Doth he not *in Greece, by the authoritie of Bleſſed Peter prince of the Apoſtles, diſannulle what the Bishop of Iuſtiniana Prima had done, and depriue him of the holy Communion for thirtie dayes?*

Doth he not profeſſe openly, *that the cauſe of the Patriarch of Conſtantinople* (though the Emperour reſided there) *was, according to the Canons, deuolued to*

the Sea of Rome, and was ended by his SENTENCE?

If we will then heare Gregorie, lets heare him throughly: If we fly to his authoritie, let vs ſtand to his verdict. Let not his word be taken where it pleaſes you, and reiected where it diſpleaſes you, for ſo I ſhall haue cauſe to make vſe of a paſſage of ſaint Auguſtine againſt the Manichees in in Ep. Fundam. and ſay: *Doe you conceiue me a foole in ſuch a meaſure, that without giuing any reaſon at all, I ſhould beleeue what you pleaſe, and what you pleaſe not, I ſhould not beleeue?* Noe, that were not to deale fairely and ingenuously: If Gregorie muſt be our vmpire, LET ROME BE TEARMED THE HEAD OF ALL THE CHVRCHES, as he ſtiles it: and *exerciſe iuriſdiction ouer all the Churches*, as we haue ſeene him practiſe, and let not VNIVERSALL BISHOP which we cannot, or will not vnderſtand aright, ſtand betwixt vs as a wall of diuiſion, a ſeed-plott of irreconcileable diſcorde: The

fortunes of Greece depend not vpon it; nor Christian Beatitude. If it signifie head or chiefe-bishop of the VNIVERSALL CHVRCH, it is but ROMES DVE: if it would entayle the whole right, power, and dignitie of Bishop vpon Rome alone, Rome reiects it as sacrilegious and blasphemous, and so doe we.

M. *Cosens* his third *mediũ* or argument was, that appeales to Rome were prohibited in the Mileuitane and 6th. Carthaginean Councell; and that vnder paine of excommunication. Ergo the Africans did not acknowledge the Supremacie of Rome.

Carre. My answer was, that for *minor* or lesser *persons*, or *minor* and lesser *causes*, appeales were prohibited; I granted it: That Appeales were forbidden for *Maior* or greater *persons*, at least in *maior* or greater *Causes*, I denyed it. And consequently I denyed the Conclusion intended, to witt, Ergo the *Africans did not acknowledge the Supremacie of Rome.* And the reason is; because the Supremacie of

Rome is diſcerned, and exerciſed in *greater cauſes*, as in matter of faith, or the generall gouernment of the vniuerſall Church.

For ſuch they preciſely are which Rome did alwayes challenge, as properly belonging to her owne iuriſdiction. Heare in confirmation of this, what ſaint Gregorie writes to the Bishop of Iuſtiniana prima l. 2. ep. 46. *If any cauſe of faith, or crime, or Money-matter, be commenced againſt our fellow-Bishop Adrian Bishop of Thebes, if it be a thing of little importance, let it be iudged by our Nuncio'es* (Reſponſales) *who are, or ſhall be in the Royall Cittie* (*Conſtantinople*) *but if it be a matter of weight, let it be referred hither*, to the Sea Apoſtolique. And ſuch Africa neuer denyed to Rome, to witt, aknowledgment of iuriſdiction, and ſubiection in GREATER CAVSES, but contrarily, had frequent recourſe to the Popes of Rome with due ſubmiſſion and aknowledgment. Yea the verie Fathers (to the nũber of 61.) of the Mileuitane Coun-

cell wrote to Pope Innocētius in these tearmes. *Wheras God by his speciall grace hath placed thee in the Sea Apostolique, and hath giuen vs thee such an one (talē, one so qualified, or so good) in our dayes, that it would rather be imputed to our negligence, if we should conceale from thy veneration, what we iudge ought to be represented for the Churches aduantage; then that we neede to apprehend, that thou wouldst esteeme it importune or otherwise slight the same: we beseech thee daigne to employe thy pastorall care in the great dangers of the infirme members of Christ: for a new and most pernicious heresie, &c.* Againe in the same place; *while we intimate these things to thy Apostolicall heart, we neede not vse many words to exaggerate so great an impietie, which we doubt not thou wilt so deeply resent, that thou wilt not be able to contayne thy selfe from correcting them &c.* Againe, *But we conceiue (by the mercy of our Lord God Christ Iesus, who daignes both to direct thy counsells, and to heare thy prayers) that they who hold those peruerse and pernicious tenets,*

will

will easily yeeld to the authoritie of thy Holineſſe *which is drawne from the* authoritie of the holy Scriptures. And in the end of the ſame Epiſtle, *We addreſſed theſe writings to your Holineſſe from the Councell of Numidia* (to witt from Mileui) *imitating our fellow-Biſhops of the Prouince of Carthage, who we perceiue haue written vpon this ſubiect to the ſea Apoſtolike, which* (ſea Apoſtolike) *thou a bleſſed man doſt illuſtrate,* (or which your holineſſe doth gouerne, *quam Beatus illuſtras.*)

Thus did the whole Councell deferre to the Sea Apoſtolike. Heare now how this reſpect is receiued by Pope Innocentius. *With care*, ſaith he, *and congruitie did you exhibite reſpect to the Apoſtolicall honour,* (*to his honour, I ſay, who beſides what was without, had the ſolicitude of all the Churches*) *in ſeeking what ſentence you are to hold in points of great difficultie, following therein the forme of the ancient rule, which you know the whole world obſerues with me.* Behold how Pope Innocentius aſcribes the honour done to himſelfe,

to S. Peter: as to one who had the care of all the Churches, and declares, that in hauing recourſe to him, to know what they should hold in points of GREAT DIFFICVLTIE, they doe but follow the ancient forme of proceeding, which (as he ſaith they knew) all the world obſerues. Heare againe, S. Auguſtine confirming the ſame: *What anſwer could that holy man returne to the Africane Councells, but that which the Apoſtolicall Sea and Romane Church holds of old perſeuerantly with the reſt?* And what forme of proceeding did they (amongſt the reſt) expreſſe? Marrie that they were to betake themſelues to his *Paſtorall care in the great dangers of the infirme members of Chriſt*, as to condemne Hereſie, &c. That they were to intimate *ſuch things* to his *Apoſtolicall heart to haue them corrected*: That *the authoritie of his Holineſſe, is drawne out of the authoritie of holy Scripture*. Is this to miſacknowledge or deny the ſupremacie of Rome? No: let onely this forme of proceeding be obſerued; this cor-

rection endured; this authoritie be acknowledged, and we shall thus farre moſt willingly ioyne hands, and make the verie Councells which are alleadged againſt vs, the modell of our practice. So farre falls M^r. C. short in his proofes drawen from the Councell of Mileui: Will you heare how much better he ſpeeds in the 6. Councell of Carthage, where it is pretended, that appeales to Rome were prohibited, yea euen in *Maior perſons* too, as in Bishops, Metropolitans &c? Certes, if that Councell be well looked into, and with an indifferent eye, it will be found ſo farre from concluding againſt the ſupremacie, that it doth abſolutely conuince the truth of it. for

Firſt, what was there ſaid, was ſaid againſt the manner, and frequencie, not againſt the right of Appeales, as manifeſtly appeares by the Epiſt. of the Africane Bishops to Pope Celeſtine in theſe tearmes. *The office of a due ſalutation being premiſed, we beſeech you with our whole affection, that you doe* *Conc. Afric. c. 15.*

not easily admitt such as come from hence to your eares, and that you would no more receiue to Communion such as we may haue excommunicated, &c. let not then those who were barred from Communion in their owne Prouinces, appeare to be restored to Communion by your Holinesse, with precipitation, and otherwise then is meete.

Behold the companie of the Bishops of Afrike become humble suitors to the Bishop of Rome (and consequently acknowledge his iurisdiction, otherwise it were a most fillie part to sue to him in those tearmes) not that he would not admitt any appeales at all, but *not easily admitt them &c.* Not that he would restore none at all to Communion &c. (which yet they should haue done, and haue denyed he had any such authoritie, had they opposed the supremacie) but onely that it should *not appeare that they were restored with precipitation, and otherwise then was meete*, alwayes presupposing such a power.

Secondly, what was said, was said in

point of *Minor causes*, as in ciuill, pecuniarie, scandalous and criminall matters &c. (such as was that of Apiarius an Africane Priest, and that of Anthonie Bishop of Fussal: both which appealed to Rome, and their Appeales were there admitted) to proue or disproue which, productions of witnesses would often be necessarie, to witt, people of diuers sexes and ages, little fitt to vndergoe the difficulties of such a voyage: to say nothing of the charges, or other impediments, as is expressed in the Epist 105. of the Africane Councell to the Pope of Rome, Celestine.

Thirdly, whatsoeuer was said, nothing was done; what euer was proposed, nothing was enacted or decreed against the right of *Maior pars*, to witt Bishops, in their appeales to Rome, who kept their priuileges, according to that of S. Augustin, speaking of Cecilianus Archbishop of Carthage deposed by a Councell of seauentie Bishops, saying: *He might haue contemned the conspiring multitude*

of hiſ enemyes, becauſe he ſaw himſelfe in communion with the Church of Rome by Communicatory letters, *wherin the* Principality (or ſoueraignte) *of the Sea Apoſt. did alwayes flourish, where he was prepared to pleade his cauſe.* Nay what was euen propoſed too, was done dependently of what should be diſcouered in the Councell of Nice, which they had ſent for to the Patriarchall Churches in the Eaſt; and that with all poſſible ſubmiſſion to the Church of Rome the while: witneſſe their owne words as they are put downe in the ſaid 6. Councell, in anſwer to the propoſitions contayned in the Monitorie ſent to them frō Pope Zozimus, by Fauſtinus Bishop his Legate &c. Wherein he recommended to them the obſeruance of the 7. canon of the Councell of Sardis indeede, but vnder the name of the Councell of Nice, it being eſteemed an appendix of this, touching Appeales to Rome, as followes. *But if he* (to witt a Bishop iudged and depoſed by the Aſſemblie of Bishops of

In Ep. ab omni Concilio Africano ad Bonifacium Vrbis Romæ Epiſcopum.

Conc. Sardiſ. cap. 7.

the ſame Countrie) *who demands to haue a new hearing of his cauſe, haue by petition moued the Bishop of Rome, to ſend a Prieſt* (è latere ſuo, commonly called Legatus à latere) *it shall be in the Bishops power to doe what he will and what he iudges fitt: And if he decree to ſend ſome, endowed with his authoritie from whom they are ſent, who being preſent with the Bishops, should iudge, it is in his free diſpoſition. And if he beleeue the Bishops ſufficient to put a period to the affaire, he shall doe what in his owne moſt wiſe counſell, he iudges behoofull.*

Now the Africane Bishops, not finding this in the Councell of Nice, and not otherwiſe being acquainted with the Councell of Sardis, ſaue onely whith a ſpurious one, (made neere Sardis by the Arrians) as S. Aug. giues teſtimonie, and fauoured by the Donatiſts: And on the other ſide, being wearied out with frequent, coſtly and diſorderly appeales (as in the preſent with that of Apiarius a ſimple prieſt) for the ſecond tyme, were willing doubtleſſe to haue ligh-

ted vpon some lawfull redresse in that behalfe: yet marke, I beseech you, with what humilitie and respect to the Sea of Rome, it is sought for. They sue, they supplicate, they protest in the interim, to obserue what was enioyned them by the Popes Legates, which certainly they had had no reason to doe, had they apprehended no authoritie in the Pope to command.

In the 6. Councell of Carthage.

We professe (saith Alypius Bishop of Tagaste) *that we are willing to obserue what is established in the Councell of Nice*, and a little after, *but we finde it not as our brother Faustinus brought it.* And thereupon he applyes himselfe to Aurelius Bishop of Carthage, that the Acts of the Councell of Nice should be sent for into Greece, *that all ambiguitie might be removed*, saith he, and concludes, *Howbeit We professe, as I said before, that in the meane while we will obserue these things, till the entire Coppies* (exemplaria concilij Niceni) *shall come.*

With which the Popes Legate Faustinus was so fully satisfied, that he pronounced

pronounced vpō it, *Nor doth your ſanctitie fore-iudge or doe a preiudice to the Church of Rome &c. in that our brother and fellow-Bishop Alypius daigned to ſay the Canons were doubtfull: but onely pleaſe to write theſe verie things to our holy and moſt Bleſſed Pope &c.*

To which Aurelius Archb. of Carth. replyed. *Beſides theſe things which we haue promiſed in the Acts, we muſt of neceſſitie withall, moſt fully intimate by the letters of our Townes, euery thing we treate of, to our holy brother, and fellow Prieſt Boniface.* Which the whole Councell ſeconded with, *Placet.*

And we profeſſe, adds Aug. Bishop of Hippon, *we will obſerue this, ſauing a more diligent inquiſition about the Councell of Nice.*

Finally, the whole Councell reſolues to expect the Actes of the Councell of Nice, authenticated vnder the three Patriarches hands whereby, ſay they, *the chapters* (which are contayned in the preſent inſtructions (*commonitorio*) of Fauſtinus &c.) *being there found, ſhall be ſtreng-*

thened by vs, or not being found, shall be more fully handled in a ſubſequent Synode collected to that effect.

Let now indifferent perſons iudge what could euer be ſpoken with more ſubmiſſion and indifferencie, and leſſe entrench vpon the Popes knowen authoritie, which euen by this their proceeding, clearely diſcouers it ſelfe, and shines, as it were, through this ſeeming miſte of the Africane oppoſition. Otherwiſe

In Ep ad Cel ſt. Conc. Afric. c. 15.

1. Why is a Councell expreſſely called in obedience to Pope Celeſtine.

2. And why doth the ſame Pope giue this honorable teſtimonie of S. Aug. who was one of the cheife ſuppoſed Antiappellants, *that for his life and merits they alwayes had him in their communion, and that he was neuer touched with ſo much as a rumour of any ſiniſter ſuſpition?*

3. Why did the ſame S. Auguſt. in cauſe of an Appeale made by Bishop Anthonie of Fuſſal, to Pope Celeſtine, haue free recourſe to him as to

ca ompetent Iudge, inſtructing and commending the cauſe vnto him, acknowledging that ſome for certaine faults, *the verie Sea Apoſtolike* (as he ſaith ep. 261.) *iudging, or confirming the iudgements* (or ſentences) *of others, were neither depriued of Epiſcopall dignitie, nor yet left altogether vnpunished:* deſiring him *to command all the tbings directed to him* (to wit the Proceſſe) *to be read before &c.* It was neither for want of witt, vertue nor learning ſure, for in that qualitie what Pope might not rather haue had recourſe to him?

4. Why is Fauſtinus admitted into their Councell, and permitted to propoſe the Popes pleaſure which they promiſe to obſerue till farther inquirie be made in a matter miniſtring iuſt cauſe of doubt?

5. Why is Apiarius (a turbulent and wicked prieſt) in vertue of the Popes releaſe, (by prouiſion as it is called) and by his order, admitted to a ſecond hearing in Afrike, after he had bene twice caſt out by the votes of the Biſhops there?

6. Why doth Fauſtinus himſelfe pronounce in the full aſſembly, that by this their proceeding no preiudice was done to the Sea of Rome?

7. Why did Aurelius eſteeme it a point of neceſſitie to impart all the particulars of their treatie to Pope Boniface?

8. Finally, why is it concluded by the vnanimous conſent of the whole Councell, that if the things which Fauſtinus had in his inſtructions, be found in the Actes of Nice, they will confirme it, If not (they doe not ſay they will forthwith caſt of obedience to the Church of Rome) they will call another Councell, and treate the buſines more fully?

But I will yet goe on and ſay, Fourthly, put caſe I would giue what can neuer be proued, nay what is contrarie to the knowen truth of the Fact: That the Africans oppoſition had bene againſt the right of Appeales to Rome, not againſt the māner onely: and that in *maior perſons, and cauſes* too; in a word, that what they

propoſed onely, had bene decreed alſo: and that *conciliariter* too, yet how would this concluſion be made good by Mr. C. *Ergo the Pope of Rome is not ſupreame head of the Church?* Certainely in a Proteſtant ſenſe it could not, ſith they affirme that euen *Generall Councells &c. both may erre, and haue ſomtymes erred*, in the 21. article of the 39. *Ergo a fortiori*, this of Africa which was but a Prouinciall Councell, may haue erred, and conſequently one ſhould be conuinced of rashnes, to conclude any thing out of it (eſpecially in matter of faith) till mens conſciences were aſſured, that though it might, yet indeede it did not erre here: in which how it ſhould be made good I am not wiſe enough to gueſſe. Nor yet can it be made an argument *ad hominem*, and conclude againſt a Catholike, for he doth not place the infallibilitie of the Church in the decree of a prouinciall, but in the Definition of a Generall Councell. Ergo nothing followes hence neither. Ergo (to be short) I will conclude this part with theſe fewe teſ-

timonies of the African Fathers, as well before as after this 6. Councell of Carth. in point of the Popes Supremacie; omitting a number of moſt pregnant places out of other Fathers: partly for breuities ſake, and pratly becauſe the Africans are moſt concerned herein.

Tertull. l. de Pudicitia c. 1. n. 5.

He ſtyles the Pope of Rome the *High prieſt and Bishop of Bishops*, and tearmes the Church of Rome, *Happie Church, to whom the Apoſtles powred out all their doctrine together with their bloud.* S. Cyprian.

In Præſc. c. 36. n. 211.

The Primacie (or chiefe place, rule and authoritie, the word *Primatus* being ſo Englished by the beſt Grammarians) *is giuen to Peter &c.*

In l de vnitate Eccleſia.

They dare ſayle to the Chaire of Peter and to the Principall or chiefe Church.

Epiſ. 55. ad Cornelium Papam.

And writing to Stephen Pope of Rome, he ſaith, *Let thy letters be diſpatched into the Prouince of Arles, and to the people there reſiding, whereby Marciane* (who being Bishop of Arles fauoured the Nouatian hereſie) *being*

excommunicated, another may be ſubſtituted in his place and the flocke of Chriſt may be gathered together, which to this day is contemned, being diſperſed and wounded by him.

Optatus Mileuitanus.

A Biſhops chaire was firſt conferred vpon Peter in the Cittie of Rome: wherein the HEAD of all the Apoſtles, Peter, ſate &c. *In l. 2. cont. Parmenianum.*

Victor Vticenſis.

And eſpecially the Romane Church which is the HEAD of all the Churches. *In l. 2. de Perſec. Van.*

S. Auguſtine l. 2. de Bap. contra Donat.

Peter the Apoſtle, in whom the Primacie of the Apoſtles, had the preeminencie, with ſo excellent a grace, (or aduantage.)

Againe. *Like as all the cauſes of Maſtership were in our Sauiour, ſo after our Sauiour they are all conteyned in Peter; for he conſtituted him to be the HEAD of them* (the Apoſtles) *that he might be the Paſtor of our Lords flocke,* *In quæſt. Noui Teſt. q. 75.*

Eugenius who was one of Aurelius his Succeſſours in the Archbishopricke of Carthage.

The Roman Church is the HEAD of all the Churches.

Fulgentius de Incarn. & Gratia c. 11.

That which the Roman Church (which is the HEAD or toppe of the world, holds) and teaches, and which the whole Chriſtian world, together with it, both beleeues without heſitation to Iuſtice, and doubts not to confeſſe to ſalnation.

I conclude then, that ſince it is moſt euident, that the Africans were for vs Catholikes both in their words and practices, as well before and in the foreſaid Councells, as after the ſame; it is altogether in vaine for the Proteſtants, thence to hope for any helpe or ſupport to their Cauſe.

Now Mr. C. hauing returned you a faire, full, and ſatisfactorie anſwer to each of your obiectiõs: permit me the fauour of one of your ſetled anſwers, to that one onely demand which I then made, and often iterated, and ſtill iterate, as being the verie ſumme

and

and abridgement of all controuerſies to witt, where was your Church in the yeare 1500. &c. till the yeare 1517. when Luther began to ſtorme?

This is the rule I haue bene taught by the ancient Fathers. Firſt by Irenæus, who had the happineſſe to haue ſeene Policarpe S Iohns ſcholler. We, ſaith he, *can number thoſe, who were inſtituted Biſhops in the Churches by the Apoſtles, and their ſucceſſours euen vnto vs, who taught, or knew noe ſuch thing as theſe doe madly fancie to themſelues.* And a little after, *But whereas it is too long to nũber the ſucceſsions of all the Churches in ſuch a volume as this, we cõfound all thoſe who by any meanes gather more then they ought, either by their wicked ſelf-complacencie, or vaine glorie, or els by their owne blindnes, and erroneous ſenſe, by pointing out that tradition which that greateſt, moſt ancient and moſt knowne Church to all men, founded and eſtabliſhed at Rome by the two moſt glorious Apoſtles Peter and Paul, and by faith announced to men, brought downe euen vnto vs, by the ſucceſsions of Biſhops; for vnto this Church*

by reaſon of its more powerfull principalitie, euery Church ought to reſort, that is, all the faithfull all ouer the world, wherein that Traditiõ which is from the Apoſtles, is conſerued by thoſe which are all ouer (*vndique.*) And ſo names the Popes from Linus who ſucceeded S. Peter &c. till Eleutherius, who was in his tyme of whome he ſaith, *Now Eleutherius in the twelueth place hath the Bishopricke from the Apoſtles*, and he adds: *By this ordination and ſucceſſion the TRADITION which is in the Church from the Apoſtles and the proclamation of Truth is brought downe vnto vs: And this is a moſt abſolute demonſtration* (pleniſſima oſtenſio) *that it is conſerued in the Church from the Apoſtles till this day, and is deliuered ouer in truth.*

Behold the ſucceſſion of Bishops, is eſteemed by him, and deliuered vnto vs, for a certaine demonſtration, that thoſe who haue it on their ſide, haue the ſame liuely faith conſerued euen from the Apoſtles tyme till this day.

Secondly, by the learned Tertullian in the ſame age, ſaying: *Let them produce the origin's of their Churches; let them declare the row or proceſſe of their Biſhops, ſo running downe from the beginning by ſucceſſiõs, that that firſt Biſhop may haue had ſome one of the Apoſtles, or Apoſtolicall men, which yet perſeuered with the Apoſtles, for his Authour and Predeceſſour. Let the Heretikes*, ſaith he a little after, *euen forge any ſuch thing if they can.* And he counts, *Peter, Linus, Cletus, Clemens, Anacetus, Anareſtus, Alexander, Sixtus &c.* *In Præſcript. c. 32.*

Thirdly, Optatus Mileuitanus, ſaying: *In that ſingular* (vnica) *Chaire, Peter firſt ſate, to whom Linus did ſucceede &c. to Iulius Liberius, to Liberius Damaſus, to Damaſus Siricius at this day, who is our fellow; with whom* (or in whom) *all the world agrees with vs in one ſocietie of Communion, by the commerce of letters formed* (to witt a kind of circular or communicatorie letters vſed in thoſe tymes to diſcouer them to be of the ſame cõmunion) *Produce the origine of your chaire, you who will* *In 4 Tom. cum contra Marcion.*

needs challenge the Holy Church to your ſelues.

In his Ep. 165. Fourthly S. Auguſtine, thus: *If the order or proceſſe of Biſhops who ſucceede one another be conſiderable, how much more certainly, and indeed ſauingly, doe we count from Peter himſelfe &c. For Linus ſucceeded Peter &c.* and ſo counting downe to Anaſtaſius, who then was Pope, he cõcludes in theſe words: *in this ranke or lyne of ſucceſſion, no Donatiſt* (Proteſtant) *Biſhop is found &c.*

Now to know of what conſideration and weight the ſucceſſion is with the ſame S. Auguſtine, lets take it from himſelfe in his Ep. Fundamenti cap. 4. where he profeſſeth, that *the ſucceſſion of prieſts, from the verie Sea of Peter the Apoſtle till this preſent Biſhoppricke, moſt iuſtly retaynes him in the boſome of the Catholike Church.*

That this is a reaſonable demand in it ſelfe, I am moſt confident, becauſe Fathers ſo learned and able, prouoked to it in their tymes, with ſo much confidence, and taught others to doe the ſame. *It is neceſſarie*, ſaith

Tertullian, *that euery familie should be brought backe and reduced to its origine.* Præscrip. c. 20.

And that it is reasonable in particular from vs, it seemes no lesse euident, because what we demand we are readie to exhibite: to discerne whether you or we are true succeslours to S. Peter, we name our men immediatly from him, who haue succeeded one another till this day, till this present Popedome of Innocentius: and we desire you, fairely to produce the like euidence, or els cease vniustly to pretende the succession which you can shew no right to. Finally that it is the onely short and sure way to discerne trueth from falshood which is the onely thing we ought to ayme at, the great Tertull. testifies and makes manifest. *What the Apostles preached,* saith he, *that is, what Iesus Christ reuealed vnto them, ought not to be tryed, nor proued, saue onely by the same Churches which the Apostles founded, by preaching vnto them by word of mouth, or afterwards by their Epistles. Which things being so, it is euident thence, that all* Præscrip. c. 21.

doctrine which doth conſpire or agree with thoſe Apoſtolicall Churches which are the Mothers (matrices) *and ſources of faith, is to be eſteemed true, as holding without all controuerſie, what the Churches receiued of the Apoſtles, the Apoſtles of Chriſt, Chriſt of God. Marrie all other doctrine ought to be preiudged of falſitie, which ſauours againſt the Truth of the Churches, Apoſtles, Chriſt, and God &c.* But we Catholikes (miscalled Papiſts) communicate for the preſent and did communicate with the Apoſtolicall Church of Rome in her Paſtour Alexander the VI. in the yeere 1500. as holding no doctrine contrarie to it, but conſpiring with it; therefore our Doctrine is to be iudged true, the contrarie to be preiudged falſe: *This* (concludes Tertullian) *is an EVIDENCE of Truth*: or accordin to Irenæus, *pleniſſima oſtenſio*, a moſt full DEMONSTRATION.

Such a Demonſtration it is which we demand of you in the behalfe of your Proteſtant Church from the yeere 1500. downeward: of your Church, I

ſay, whether you define it as in the 39. Art. *The viſible Church of Chriſt is a congregation of faithfull men, in which the pure word of God is preached, and the Sacraments be duely miniſtred &c.* Or as you deſcribe it by oppoſitiõ to ours, tearming it *a Congregation of men &c. which oppoſeth Maſſe; vnbloudie Sacrifice, adoration of the conſecrated hoſte, worship of Angels and Saints, and prayer to them, Purgatorie, the Supremacie, the infallibilitie of the Church &c.* Art. 19.

Aſſigne the place where this Congregation appeared, giue vp the names, at leaſt of ſome of their chiefe Bishops, or Paſtours, or Doctors, or Elders.

Verifie that they preached againſt *the Maſſe, vnbloudie Sacrifice &c.*

Rationall and modeſt men, will iudge I am ſpareing enough in theſe my demands, ſith it is to goe no further then *a Definitione ad definitum*, to know where this *Cõgregation &c.* then was, yea euen your owne men confeſſe it: For will not „ Fulke ſay that Paſtors and Doctors haue alwayes

„ *Fulke againſt*

bene in the Church, *and that they haue continually from Christ to Luthers tyme, resisted false doctrine?* will not others maintaine [b]: *That the administration of the word and Sacraments, is absolutely necessarie to saluation.* [c] *That the Church continues no longer then it hath these markes* [d]. *That these markes ought to be externall and visible, to the end men may know where the Church is, and to what societie euery one of the faithfull ought to ioyne himselfe.* Finally [e], *that the Church of God is not to be shut vp in one kingdome &c.*

Hoskins and Sanders p. 69

b *Bacroft in Recognitione pag. 441.*

c *Willet in his synopsis pag. 71.*

d *Hiper in his common places l. 3. p. 548.*

e *whitgift in Def. p. 465.*

My demand is sparing enough then, I say, for I might well require further (according to the Ancient Fathers Rules aboue) to haue it euidently proued, that such a Church or Congregation had alwayes bene, in *all tymes and places, one and the same,* and that too made good by *continuall,* and vninterrupted, *succession:* that so it might appeare to haue descended from some of the Apostles, and consequētly be indeed, as the true Church is defined in the Nicene Creede

One,

one, holy, Catholike, Apoſtolique. Howbeit knowing well that neuer yet any Proteſtant hath returned a faire anſwer, euen to theſe few demands, I will preſume you will find it worke enough for the preſent, to point vs out, within the tyme prefixed,

The place where the Congregation was aſſembled.

The names of the Preachers, or Preacher at leaſt, with euidence that he preached or held the Doctrine of the thirtie nyne Art. or what els may be *meant by the pure word of God:* or, oppoſed that which is contayned in the Councell of Trent.

And that they, or he, *duely adminiſtred the Sacraments*, (and that but two onely) *according to Chriſts ordinance &c.*

Doe not, I beſeech you, as you ſometymes did, name S. Ignatius. That is too prodigious a leape, at once to skippe aboue 1400. yeares backwards, and yet not proue your affirmation neither, to which euery diſputant is lyable. I could with like faci-

litie name him too, and yet you would not admitt that for good payment. You will please to remember, the thing I demand is, that you would acquaint vs with the names of some of your Bishops, or Pastours &c. in the beginning of the 16. Age not in the end of the first. As S. Ignatius passed too tymely for our present purpose, so Bishop Tunstall and B. Gardner came too late (though you made no bones to name them too) but sure you were not serious with your friends in a subiect which exacted it; or els your poore answer is a plaine conuiction how desperate your cause is. They haue both left learned workes behind them which will euer speake them Roman Catholikes. [a] The Transubstantiation, and the [b] Sacrifice of the Masse, are not tenets of the Protestant Church, to name no more. Nor did Bishop Tunstall sure dye a Prisoner in Lambeth, in Queene Elisabeths tyme, for being a Protestant. If this assertion then (to witt, that Bishop Tunstall and

[a] *Tunstall. pag 47. de verit. Corp. Christi. Ed. Parisiana 1554.*
[b] *Idem in eodem lib. pag. 93.*
[a] *Et Gard. in Confutatione &c. pag. 73.*
[b] *Idem in eodem lib. p. 5.*

Bishop Gardner helped to continue the succeſſion of the Proteſtant Church) which came accompanied with noe countenance or apparence of Truth, were tearmed impudent, what wrong were done to it? ſince it could not fall from a man, as hauing any thing of ſatisfaction, any face of reaſon, but as a Mercurie of euery wood, to ſtand in the light, and to ſtoppe the courſe of Truth; which S. Auguſtine might haue haply tearmed *inaniſſimam vocem temeritatiſque pleniſſimam l. de moribus Eccleſiæ Cath. c. 29.* For was it euer written, euer affirmed, euer called in queſtion by any? By any! I doe not ſay by Catholikes, but euen by Proteſtants themſelues? Nay doe not euen [a] Good man and [b] Camden deliuer the contrarie and put it out of all doubt?

Doe not flie to the Catholike Romane Church neither: that were too poore a ſhift, to begge a ſucceſſion of her, againſt whoſe Idolatrie you dayly crye out. Nor is it that Church we enquire after, we know that that

a *In l. de Præſulibus Angliæ in vita Tunſtalli*

b *In Eliſabetha pag.* 37.

Cittie placed upon a hill neuer lay hidd: that Tabernacle seated in the sunne, was alwayes illustrious, constant, permanent: we can bring in, *reum confitentem* vpon that subiect, we haue confessions from our Aduersaries owne mouthes. [c] *Priests of all sorts, together with the people, frō the topp to the toe were drowned in the puddles* (or dregges) *of poperie*, saith one. *Euen 1260. yeares, the Pope and his Clergie possessed the outward and visible Church of Christians raygning without any debatable contradiction*, saith another. [d] *The Popes tyrānie for many ages hath extinguished Faith &c.* saith a third. This Idolatrous Romane Harlot then, this chaire of pestilence, this whore of Babylon (for thus yours please to qualifie the Spouse of Christ, his wholly faire, in whom there is found no spott or blemish) was easily found, by such as euen sought her not; she liued, she raigned, soueraignely too, *without contradiction*; entirely without limitation or reserue, *ouer priest and people*; perseuerantly, *euen for the space of 1260.*

c *The surueyer of the pretended discipline c. 8.*

d *Luther de Capt. Bab. de Bap.*

yeares. But we desire (Remember I pray) to haue the obligation to be ledd to the Protestants Church within the tyme prefixed: to heare their sermons: to see the administration of their two Sacraments onely: let this be shewen and we are readie to communicate with them vnder what kinde or kinds they please. But if, as it indeed neuer was, so it be impossible it should be proued; nay if the same be publikely professed by your owne Authours, saying, *In the ages past there was no face of a true Church: for some ages the pure preaching of the word* vanished,[e] so Caluin. *From 400. yeares and more the Religion of Christ was wholly turned into Idolatrie,* addes[f] Fox. *The Church was at that tyme inuisible and could not be shewen,* confesseth Regius[g]: *The Truth was then vnknowne and vnheard of, when Martin Luther &c.* openly pronounceth[h] Iuell: *We say that for many ages before Luthers tyme, a generall Apostasie ouerspred the face of the earth, nor was our Church in that tyme conspicuous (or vi-*

e *Inst. l. 4. c. 1. § 11.*

f *in his Acts pag. 767.*

g *lib. Apol. pag. 176.*

h *In Apol. p. 4. c. 4. Diuis. 2.*

In exposit. symb. p. 400.

sible) to the world, concludes [i] Perkins) permitt me to aske by what iniquitie are poore soules fedd, or rather starued, with falsitie? and to conclude with that strongly reasoning Tertullian, in the person of the Catholike Church, saying: *who are you? when, and whence came you? what doe you doe in my possession, being none of myne? By what right dost thou (ô Marcion, ô Protestant) cutt downe my wood? By what prerogatiue dost thou (ô Valentine) diuerte my fountaines? By what authoritie dost thou, ô Apelles, transport my bounds?* THIS POSSESSION IS MYNE, why presume you being strangers, to feede and sowe herein at your pleasure? THE POSSESSION IS MYNE. I POSSESSE IT OF OLD. I POSSESSE IT FIRST. I HAVE SVRE RECORDS (OR EVIDENCES) FROM THE OWNERS, TO WHOM THE THINGS BELONG. I AM THE HEIRE OF THE APOSTLES. And this, by best right; (may the Catholike Ro-

mane Church affirme) becauſe she alone is able, by her neuer interrupted ſucceſſion of her Bishops, to deriue her pedigree from the ſame Apoſtles. Counting confidently (without fearing to be contradicted by any, though her verie enemyes)

In the firſt Age.

Petrus, Linus, Cletus, Clemens.

The 2 Age.

Anacletus, Euariſtus. Alexander, sixtus I. Te'eſphorus, Hyginus, Pius, Anicetus, Soter, Eleutherius, Victor.

The 3. Age.

Zephyrinus, Caliſtus, Vrbanus, Pontianus, Anterus, Fabianus, Cornelius, Lucius, Stephanus, Sixtus II. Dionyſius, Felix, Eutychianus, Caius, Marcellinus.

The 4. Age.

Marcellus, Euſebius, Miltiades, Sylueſter, Marcus, Iulius, Liberius, Felix II. Damaſus, Siricius, Anaſtaſius.

The 5. Age

Innocentius I. Zozymus, Bonifacius, Celeſtinus I. Sixtus III. Leo magnus, Hilarius, Simplicius, Felix III. Gelaſius I. Anaſtaſius II. Symmachus.

The 6. Age.

Hormiſdas, Ioan. I. Felix IV. Bonifacius II. Ioannes II. Agapitus, Syluerius, Vigilius, Pelagius, Ioannes III. Benedictus I. Pelagius II. Gregorius magnus.

The 7. Age.

Sabinianus, Bonifacius III. Bonifacius IV. Deuſdedit. Bonifacius V. Honorius I. Seuerinus. Ioan. IV. Theodorus, Martinus I. Eugenius, Vitatianus, Adeodatus, Donatus, Agatho, Leo, Benedictus II. Ioan. V. Conon, Sergius.

The 8. Age.

Ioannes VI. Ioannes VII. Siſinnius, Conſtantinus, Gregorius II. Gregorius III. Zacharias, Stephanus II. Stephanus III. Paulus I. Stephanus IV. Adrianus, Leo III.

The 9. Age.

Steph. V. Paſchalis, Eugenius II. Valentinus, Gregorius IV. Sergius II. Leo IV. Benedictus III. Nicol. I. Hadrian. II. Ioan. VIII. Martinus, Hadrianus III. Stephanus VI. Formoſus, Bonifacius VI. Stephanus VII.

The 10. Age.

Ioan IX. Benedict. Leo, Chriſtoph.

Sergius,
Anast. Lando,
Ioan X Leo VI.
Stephanus, Ioannes,
Leo VII. Stephanus,
Martinus, Agapitus,
Ioannes, Leo, Benedictus, Ioannes,
Donus, Benedictus,
Benedictus, Ioannes,
Ioannes, Ioannes,
Gregorius V.
Sylvester II.

The 11. *Age.*

Ioannes XVII.
Ioannes XVIII.
Sergius IV.
Benedictus VIII.
Ioannes XIX.
Benedictus IX.
Gregorius VII.
Clem. Damas. Leo,
Vict. Steph. IX.
Nicol. Alexand.
Greg VII. Vict.
Vrban. Paschas.

The 12. *Age.*

Gelas, Calixtus,
Honorius II.
Innocentius II.
Celestinus II.
Lucius, Eugenius,
Anastasius IV.
Hadrianus, Alexand.
Lucius, Vrbanus,
Gregorius VIII.
Clemens III.
Celestinus III.
Innocentius III.

The 13. *Age.*

Honorius III.
Gregorius IX.
Celestinus IV.
Innocentius IV.
Alexander IV.
Vrbanus IV.
Clemens, Gregorius,
Innocent. Hadrian.
Nicol. Martinus,
Honorius IV.
Nicol. Celestinus,
Bonifacius VIII.

The 14. *Age.*

Benedictus X
Clemens V.
Ioannes XXI.
Benedictus XI.
Clemens VI.
Innocentius VI.
Vrbanus V.
Gregorius XI.
Vrbanus VI.
Bonifacius IX.

The 15. *Age.*

Innocentius VII.
Gregorius XII.
Alexander V.
Ioannes XXII.
Martinus III.
Eugenius IV.
Nicolaus V.
Calixtus III.
Pius II. Paulus II.
Sixtus, Innocēt. VII.
Alexander VI.

The 16. *Age.*

Pius III. Iulius, Leo,
Hadrianus, Clemens,
Paulus, Iulius, Marcellus, Paulus IV.
Pius IV. Pius V.
Gregorius XIII.
Sixtus V. Vrban. VII.
Gregorius XIV.
Innocentius IX.
Clemens VIII.

The 17. *Age.*

Leo XI. Paulus V.
Gregorius XV.
Vrbanus VIII.
Innocentius X.

Thus did S. Irenæus bring downe the succeſſiō of the Church, by naming the Bishops of Rome, who immediatly ſucceeded one another, from S. Peter to his tyme. And he iudges it a moſt ABSOLVTE DEMONSRATION.

Thus did Tertullian &c. And he puts

it

it downe for an EVIDENCE of TRVTH.

Thus did Optatus, &c. And he concludes, that in Pope Siricius, who then ſate, all the world agreed with them (Africans) in one Communion.

Thus did S. Auguſtine &c. And he cõfeſſes it retaynes him in the boſome of the CATHOLIKE CHVRCH.

Thus finally doe we Catholikes to this day. And we inſtantly demand,

1. Why the like proceeding ſhould not be held *an abſolute Demonſtration; an Euidence of Truth*, as well from vs, as from them.

2. Why we English Catholikes may not by as good right be ſaid to agree with all the world in *one Communion* in Pope INNOCENTIVS, who ſitts at this day, as the Africans in Siricius who then ſate?

3. Why it ſhould not retayne vs without all heſitation or ſtaggerring, as it did Saint Auguſtine, in the boſome of the CATHOLIKE CHVRCH?

Et hic murus aheneus eſto,

AN ANSVVER TO A LIBELL,

WRITTEN BY D. COSENS AGAINST THE GREAT Generall Councell of Laterane under Pope Innocent the third.

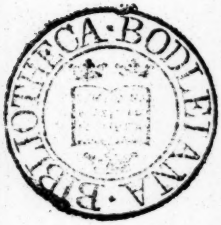
Wherein the many and great errors of the ſaid D. Coſens, are manifeſted to the world.

By THOMAS VANE Doctor in Diuinity of Cambridge.

2. Tim. 3. 13.

But euill men and ſeducers ſhall waxe worſe and worſe, deceiuing, and being deceiued.

Printed at PARIS Anno Dom. 1646.
With Permiſſion & Approbation.


BIBLIOTHECA·BODLEIANA·

TO THE MOST NOBLE AND MOST ACCOMPLISHED Gentleman, Sr KENELME DIGBY KNIGHT &c.

SIR,

I doe not dedicate this, craving your protection thereof against calumny, and censure; the greatest Princes (I know) cannot doe it; yea their owne persons are not censure-proofe against the meanest varlets. Nor hereby to engage you to any favour or defence thereof, beyond the direction of your owne indgment; your free minde (I know) disdaynes to stoope to such a lure, and mine to cast it out. Let the booke suffer its owne fate, for so it will; hee that finds fault with it, let him tell mee so; and if I cannot defend it, I will acknowledge the error. Nor to take occa-

ſion to flatter you; you are aboue it: and impoſsible attempts vanish euen in the vndertaking. Nor yet to pay you your due prayſe, I am below it; and Fame her ſelfe diſchargeth that debt, borrowing the tongues of all men for her helpe: But to teſtifie the honour I beare you, for your tranſcendent worth in your ſelfe; and the gratitude, for your great fauours to mee. It wants proportion (I confeſſe) to either; which proceeds from my pouerty of materialls: but as ſmall pictures compar'd with greater tables, ſo this (being all I haue to offer) may preſent mee as liuely, though not ſo largely

SIR,

Your moſt humble and
obliged ſeruant,
THO. VANE.

TO THE READER.

READER, Doctor Cosens (since his coming into these parts) hath writtē diuers papers against the Catholique doctrine and beliefe; and hath shewed them, or deliuered the substance of thē in discourse to diuers persons, thereby to draw them, or keepe them from the Catholique Communion; who not hauing ability or leisure to examine their truth, I beleeue, thought better of them than they deserued. These papers of his came afterwards into the hands of seuerall Catholiques, and each one answered that which hee hapned on, or which was (if any was) more particularly addressed to him; which is the reason that hee hath more answerers than one, though to them all, any one was more than enough. Amongst his papers, this against the fowrth Councell of Lateran came to my hands, to which I soone after returned a briefe an-

ſwer, and ſo the matter reſted; but hearing ſince that hee, and ſome that thinke well of him, haue triumphed in theſe his workes, as though hee had gayned great victories; that I might vndeceiue them, for ſo much as I vndertooke, (if at leaſt they will ſuffer it,) and to informe all others, that pleaſe to reade, I thought good à little to enlarge my former anſwer, and to print it with Mr. Carres. And others there are, at leaſt one other, that I know, who if hee thought fit to print what hee hath written in anſwer to Doctor Coſens, could perhaps diſcouer more corruptions of his than we haue done. But heere are more than enough to warrant vs to ſay of him, as [a] Abigal ſaid of Nabal; for by his deeds he makes true the ſignificatiõ of his name: and that they that rely on him, will bee like thoſe that leane on a broken reedy ſtaffe, which will run into their hands, and wound inſteed of ſupporting them.

[a] 1. kings 25. 25.

D. C.

OF THE GREAT GENE-rall Councell of Lateran vnder Innocentius the third; ſaid to bee *Maximum & celeberrimum Concilium*, *Anno Domini* 1215.

MAXIMVM, for the number of eight hundred Priors and Abbots (who had no voyces in Councells but by priuiledge from the Pope) was as great againe as the number of the Bishops. Celeberrimum, *for it was euery where famous for this one thing of ſpeciall note in it, that ſo many men met together to no purpoſe; met, but did nothing. Therfore of this ſo Great and ſo famous a Councell, theſe be the words of Platina, (who was the Popes owne Secretary,) in vita Inno-*

cent. III. Venere multa tum quidem in consultationem, nec decerni tamen quicquam apertè potuit, quòd & Pisani & Genuenses maritimo, & Cisalpini terrestri bello inter se certarent. Eò itaque proficiscens tollendæ discordiæ causa Pontifex, Perusii moritur. *And to the same purpose are the words of Matth. Paris* (in Historia minori) *who liued in the same time when this Councell was called together.* Concilium illud Generale, quod more papali, grandia prima fronte præ se tulit, in risum & scomma desiit, quo Archiepiscopos, Episcopos, Abbates, Decanos, Archidiaconos, omnesque ad id Concilium accedentes ludificatus est. (*For after the Pope was gone to appease the tumults betweene the Genuenses and them of Pisa, there was nothing done*) Et cum nihil geri in tanto negotio cernerent, redeundi ad sua cupidi, veniam sigillatim petierunt. Quibus Papa non concessit, antequam sibi grandem pecuniam promisissent, quam a mercatoribus Romanis prius accipere mutuò, Papæque soluere coa-

&i ſunt, antequam diſcedere Roma potuiſſent. Papa iam accepta pecunia, quæſtu oſum Concilium diſſoluit gratis, totuſque Clerus abiit triſtis.

ANSWER.

It was called, *Maximum*, you ſay, for the number of eight hundred Priors and Abbots, (who had no voyce in Councell but by priuiledge from the Pope) was as great againe as the number of the Bishops. Tis true that it was iuſtly called *maximum* partly for this reaſon, though not for this only, for the number of voyces, not only of Bishops who haue their ſuffrages by common right, but euen of Abbots and Priors, who haue theirs by the Popes grant, doth mainly contribute to the greatneſſe of a Coũcell. Yet ſuppoſe the greatneſſe of this Councell be to be meaſured by the nũber of Bishops only, how many can there be named greater? but very few in the world; and therfore it may vell be called, *Maximum*. And *Cele-*

berrimum alſo; not, that ſo many met together, but did nothing, (as you ſay;) but becauſe there were preſent the Pope in perſon, two Patriarchs in perſon, and the other two by their Legats, the Greeke and Roman Emperours by their Legats, the Ambaſſadours of the kings of France, Spaine, England, Hieruſalem and Cyprus, with others; as I ſhall proue anon. But if to be famous for doing nothing, and for being to no purpoſe deſerue the title of *Celeberrimum*, theſe goodly obiections, when they are well knowne, will iuſtly beare that title on their brow.

You further tell vs, that Platina (whoſe words you cite) was the Popes owne Secretary: and you doe it either to no purpoſe, or elſe to inſinuate, that therfore hee was more knowing in the truth of the ſtory, or the more faithfull hiſtorian, or both. For the former, it had indeed beene likely, if hee had beene Secretary to the Pope vnder whom this Counceil aſſembled, as any one would thinke you meant,

meant, when you added this note in ſuch a weighty parentheſis. But certaine it is, that Platina was borne many yeares after the celebration of this Councell, and died in the yeare 1481. which was aboue 260. yeares after this Councell; as ſaith Trithemius de ſcriptorib. Eccleſ. as hee is cited in the workes of Platina, the page before the Epiſtle. This therfore is but a deceiptfull inſinuation of yours. Or if you did not ſay this with intent to deceiue others, but were your ſelfe deceiued; ſurely your care to informe your ſelfe well before you write, is very ſmall. Beſides if it were true, that hee had been the Popes *owne* Secretary, as for greater *emphaſis* you expreſſe it, yet his authority cannot counterpoyſe the authority of all that are of a contrary mind, (to that you thinke Platina was of,) whom I shall by and by produce. And laſtly Platina doth not affirme to the preiudice of this Councell, that which you erroneously imagine hee doth, as I shall preſently shew. As for his

faithfullneſſe, I doe not thinke you will make his being the Popes owne Secretary an argument therof; men of your coate are not ſuch honourers of the Pope.

Now for the words themſelues of Platina, you misvnderſtand them; for you apply thoſe words, *nec decerni tamen quicquam aperte potuit*, generally, to the whole buſineſſe of the Councell, whereas the intent of them, at the moſt, is but particular concerning the Holy Land, as the fore-going words doe shew, which are theſe: *At Pontifex vbi videret Saracenorum potentiam in Aſia concreſcere, apud Lateranum, maximum Concilium celebrat. Venere multa tum quidem in conſultationem, nec decerni tamen quicquam aperte potuit, quod & Piſani & Genuenſes maritimo, & Ciſalpini terreſtri bello interſe certabant.* Theſe words then, *nec decerni tamen quicquam aperte potuit*, are at the moſt to bee referred to the buiſineſſe of the Holy Land, of ſending ayde thither, and making reſiſtance againſt the Turkes in Aſia, and to

nothing elſe. And the reaſon why nothing could bee decreed in that matter, was the warres hee mentions, which could not bee a hindrance from their making of other Canons in that Councell.

And as it is apparent enough, that this at moſt, was the meàning of Platina, to wit, that nothing was decreed concerning the Holy warre; and that therfore this place makes nothing to your purpoſe, who hereby would make voyde all the Canons of this Councell; ſoe it is alſo apparent that Platina (if ſoe much was his meaning) was deceiued euen in that; and that there was ſomething decreed concerning the ſending of aſſiſtance to the Holy Land, as appeareth by the decree of the Expedition, which is at the end of the Canons, whoſe truth I ſhall further proue by and by. Yea, and that Platina did not ſoe much as deny the decree of the Expedition, in his words, *nec decerni quicquam apertè potuit*, is very probable; for then hee would rather haue ſaid, *nec decerni*

quicquam potuit, absolutely; but his qualification of it by the word *apertè*, seemes to grant that something was done, though not *apertè*. And that something was decreed, is manifest by that which I shall say hereafter; what then hee meanes by these words, *nec apertè*, in that which was decreed, is not manifest. Perhaps by Decree, hee meanes the execution of the Decree, in actuall warring against the Turkes, wherein there was nothing openly done, whatsoeuer might bee secretly done tending to their preiudice. If this bee his meaning, (as no other can bee with truth in the thing) then, though his words bee obscure, and improper to signifie thus much, yet his meaning is true, but nothing to your purpose.

But Nauclerus doth open this obscurity, and makes it cleere against you; for hee speaking of the same businesse, and vsing the same words with Platina, in the rest, insteed of Platina's *apertè*, hee saith *aptè*; [b] *nec decerni tamen quicquam aptè potuit, quod & Pisani & Genuenses &c.* There could

b *Vol. 2. p. 914.*

nothing bee fitly, conueniently, and to the purpoſe decreed in regard of the tyme becauſe of the warres in Europe. And immediatly after hee ſaith, (to confute that which you ſay, that there was nothing done heere) *Editæ tamen nonnullæ conſtitutiones referuntur*, but there are diuers conſtitutions declared to bee made.

As for Matthew Paris his *Hiſtoria minor*, I cannot meet with it, and in the volume of his whole workes both *maior* and *minor*, ſet forth lately by D. Wats of London: I can finde no ſuch words as you cite. And if you had beene willing that your quotation should haue beene examined, you would haue giuen a man a neerer ayme than a whole hiſtory, whether *maior* or *minor*, to finde it in, eſpecially in a quotation ſo important to your mayne deſigne; vnleſſe you meant to giue a man more trouble than is faire in one that writes a controuerſie. The like you haue alſo done in ſome of your following authorities. But if theſe words, *Et cum nihil geri in tanto*

negotio cernerent, which are all that concerne your purpose, bee to bee found in him, hee speakes of the same expedition of the Holy Land, and of the execution therof, not of the Decree it selfe, as the word *geri* will aswell beare in its signification: and if hee meãt otherwise hee had no good intelligence in the buisinesse, (as I shall presently proue;) for though hee liued in the same time of this Councell, yet hee liued in a farre distãt place. And his words, *in tãto negotio*, doe surely poynt at some one particular matter, which though it haue beene the occasion of calling many Councells, yet when the Prelats were met, they discussed and decreed many other things for the good of the Church. Soe that though it bee true that nothing was executed in the great busineſſe of the Holy warres, by reasõ of the warres in christẽdome, yet it is farre frõ prouing that which you soe boldly affirme, that neither the Decree of the expedition for the Holy Land, nor any one Canon was made in this Councell. *They met* (say you)

but did nothing; nor haue you (I am ſure) done any thing againſt them. And that you may further ſee the integrity of this your Author, in matters concerning the perſon of this Pope, (which is the purport of all the other words by you alleadged out of him,) reade Baronius in his laſt tome, anno 1197. who telleth vs, that this Matthew Paris ſeemeth to haue writ his hiſtory of purpoſe to take occaſion to ſclander the Popes; and then reciting a ſtory, concludeth thus. *Vidiſti Lector Paris ingenium, animique male compoſiti malam ſententiam, res fingere, verbáque formare indigna Romano Pontifice, & ab hoc vno tam patenti mendacio cætera diſcas, & caueas videaſque qua tunc ſit homo fide dignus, cũ totus ſit in carpendis Rom. Eccleſ. Pontificibus.* And therfore his accuſation of the Pope for exacting a great ſumme of mony of the Councell, firſt as it is impertinent to your buiſineſſe, (for his couetounſeſſe could not nullifie the Canons of the Councell) ſo alſo is it moſt vnlikely to be true, becauſe Paris

is recorded for a ſlanderer, and Pope Innocent III. for a worthy and excellent man.[d] Nauclerus calleth him, *vir doctrina & moribus inſignis.* And Platina, in his life, ſaith, *conſtat eum in quouis genere vitæ probatiſsimum fuiſſe, dignumque qui inter Sanctos Pontifices cenſeatur.* And againe in the next words to thoſe you cite, *cuius vita adeo probata fuit, vt poſt eius mortem, nihil eorum quæ in vita egerit, laudauerit, improbaueritque, immutatum eſt.* The ſame alſo ſaith Nauclerus; and adds, *quin & religionis apprimè ſtudioſus.* But you are glad to cite any thing to the diſparagement of a Pope, though there be no colour of truth for it.

d *Naucle-rus vol. 2. p. 876.*

Now that nothing at all was done in this Councell, which is the mayne matter you driue at, & for which you haue misinterpreted the meaning of Platina and Paris, is very vntrue. Which I proue, firſt by the authority of Gregory IX. who liued in the time of this Councell, and was created Pope but about eleuen yeares after, and commanded the Decrees ſhould be

e *Vol. 2. p. 915.*

be put in the body of the Canon law, wherein hee vſed the ſeruice of Raymundus, of whom Platina thus writeth, [c] *Raymundum autem Barchinonenſem, quo adiutore in compilando libro Decretalium, Gregorius vſus eſt, ita quidam tàm laudant, vt maiori commendatione laudari nemo poſsit.* And Binius in the life of the ſayd Gregory IX ſaith that this Raymundus was Canonized by Clement VIII.

[c] *In vita Greg. IX. fine.*

So ſay the Annal Eccleſ poſt Baron tom 13. p 459 XV.

Secondly, I proue it by the teſtimony of the greateſt Diuines of that age, S. Thomas, and S. Bonauenture, who ſpeaking of the precept of yearly confeſſion, ſay that the Church did inſtitute it, and the Fathers command it in this Councell.

S Thom. 4. ſent. diſt. 17. q 3. art. 1 ad tertiam.

S Bonau. 4. ſent diſt. 17. q. 2. arg. 3.

Thirdly, by the teſtimony of the Councell of Trent, which ſpeaking of the ſame Decree, calls it, *the conſtitution of the great Lateran Councell.* And that the Acts of this Councell were alwayes extant, and are not counterfait, appeares, in that they now are, and haue beene in the body of the Canon law, euer ſince the time of Greg.

Conc Trid. ſeſſ. 14 can. 8.

IX. who commanded them to bein-
serted; and [f] *anno 1234.* which were
but nineteene yeares after the Coun-
cell, approued the collection. Neither
could any man haue meanes to know
the truth of the Canons better than
hee, the Councell hauing beene held
not long before, by his vncle, in that
citty, where hee being Pope could
command the sight of all the monu-
ments; and many were still aliue who
had beene present in the Councell ce-
lebrated but nineteene yeares before
the publishing of these Canons, &
knew therfore what was done in it,
better than those who were further
remoued, either in time as Platina
was, or in place as was Matthew Paris,
if they had (as yon suppose) said any
thing against it. Nor was it likely that
Pope Gregory either would or could
haue obtruded them before the eyes
of such great Prelats and Princes, for
decrees made in Councell, had they
not beene so indeed. Nor would the
Church (the things there determined
soe much concerning her) nor they

[f] *Annal. Eccles. post Baron. tom. 13. anno 1234. XV.*

who did ſoe much emulate her proceedings, haue beene ſilent, had ſuch a thing beene attempted.

Laſtly I proue that there were Canons made in this Councell, yea and that thoſe Canons were receiued in England, (a thing which you deny towards the end of your diſcourſe) by a *f* generall Coũcell (ſo it is ſtiled) of England, held at Oxford, by Stephen Archbishop of Canterbury, in the yeare 1222. which was but ſeuen yeares after this of Lateran, and about 12. yeares before the Canons therof were put into the Decretalls by Gregory IX. where towards the end it is ſaid, *g Vt autem omnia ſine bono concludantur, Lateranenſe Concilium ſub ſanctæ recordationis Papa Innocentio celebratum, in præſtatione decimarum in aliis capitulis præcipimus obſeruari.* But this is not all you haue to ſay againſt this Councell;

f *Matth. Paris. hiſt. ma. anno* 1222.

g *Binij Cõcil. tom.* 7. *part.* 2. 2. *fol.* 833.

C.

There be many things beſides, which may make vs iuſtly to ſuſpect the authority of this pretended great Councell. For

first, before Cochlæus put it forth, it was neuer extant; and it was but lately neither that hee put it forth, in the yeare 1538. Three yeares before, whē Merlin put forth the Councells, there was no such Councell, that hee met withall, to set out; it is not in his edition. But Cochlæus (a man not so well to be trusted, & who feigned many things in writing Luthers life) tells vs, that hee had the Decrees of this Councell out of an antient booke; but where hee got that booke, or who first compiled it, or of what authority it was, hee tells vs nothing at all. It is most likely, that antient booke was no other but the booke of the Popes Decretalls, where those things that are said by him to be decreed in this Councell, are heere and there scattered in seuerall places. Those scatterings (I believe) did Cochlæus, or some other, collect together, and made vp one body of them in manner and forme of a Councell. But so ill-fauored a forme hath hee giuen it, that often it betrayeth it selfe not to be genuine, and taken out of any authenticke coppy.

ANSWER.

¶ You further say, that there are many things besides, which may make you iustly suspect the authority of this *pretended* great Councell, as you are pleased to call it. I easily belieue that there are many things that make you not only to suspect, but flatly to reiect the authority of this and many other Generall Councells, but none iustly. But it is not the authority of this Generall Councell, (which is the same in all,) but the verity of the Canons and Decrees therof (you would haue sayd) and the authority of thē that affirme those Decrees, that you with so much sagacity suspect. And if you thinke the Councell and the Canons thereof but pretended, which are acknowledged true by the voyce of all the Catholiques of the world, what shall make them to be accounted reall? or shall the voyce, of one pretended Deane diminish their reality? And if you thinke this Councell but pretendedly Great, which consisted of the greatest num-

ber, of the greateſt perſons both Eccleſiaſticall and ſecular, that euer met together in the world, I muſt needs thinke that the common ſence and vnderſtanding of a man, is in you but pretended. Doth not Platina *the Popes owne Secretary*, cloſe by the words cited by you, ſay, *Pontifex apud Lateranum, maximum Concilium celebrat?* And doth not your owne Mathew Paris, in the words by you cited, ſay *Concilium illud Generale?* beſides many more and better witneſſes. And can you after all this, call it ſoe ſcornefully a pretended Great Councell? yea no Generall Councell, no Councell at all? as you doe in the latter end of your pamphlet. Surely you are Goliath that defie the whole hoſte of Iſraël, yet euery one, though as little as Dauid, is able to cut of your head, with your owne ſword.

Now the grounds of your ſuſpition, wherby you would diſmount the Canons of this great Councell, are ſo feeble, that they shew you are no skilfull enginier. Wherof one is, be-

cauſe Merlin hath it not in his edition, hee could not meet with it, to ſet it forth. But this is a poore argument; for firſt wee know that there were many other Councells which Merlin could not meet with, which haue ſince beene put forth, and Proteſtants I thinke will not deny, that there were ſuch, as the ſecond of Nice, fower of Lateran, two of Lions, one of Vienne, and one of Florence; and this of Florence was celebrated later than any that hee ſets downe, and was the laſt Generall one, that was held before his publishing of his booke, about fowerſcore yeares before it. And yet it ſeemes that hee could not meet with the Records of this Councell, or elſe hee did purpoſely omit it, which is not likely, how much more eaſy then was it for him to miſſe this of Lateran, which was held about 300. yeares before. Beſides, it is manifeſt that neither the world at that time, nor hee himſelfe did belieue, that hee had ſet forth all the Councells; as appeares by the king of France his Priuiledge at the beginning of his worke, and

his owne words at the end of his Epistle before the second volume. The words of the kings Priuiledge are these, *Concilia quæ in Ecclesia à temporibus Apostolorum vsque ad concessum Basilienſem celebrata potuerunt coaceruari*, by which it appeares that as they were all that they could then get, so they were not absolutely and certainly all that were. The words of Merlin himselfe are these. *Nam si authentica, integra, solida, & à mẽdis expertia fuerint exẽplaria, vnde hæc fideliter excerpta sunt, apprime castigata sunt, pura, vera, & sincera quæ profero, suorũ Archetyporũ quidem germanam conditionem præ se ferentia, quæ si grato animo tuleris, propediem (confide) ampliora nostris te sudoribus assecuturum:* by which it likewise appeares that hee did belieue that there were diuers others which hee had not set downe. Now for you to inferre that becauſe hee could not meet with this Councell of Lateran, therfore there was none such, is a very vniust consequence, and is as strong against the eight other aboue named, as against this. Another

Another ground of your shrewd ſuſpition is, becauſe Cochlæus firſt put it forth, and becauſe hee put it forth but lately; ſoe that you obiect both againſt the perſon, and againſt the time. For the perſon of Cochlæus, you ſay, hee was not a man ſo well to bee truſted; and to make that probable, you ſay, that hee feigned many things in writing Luthers life. Againſt the time of Cochlæus his edition you obiect, becauſe it was lately ſet forth, to wit, in the yeare 1538. three yeares after Merlin ſet forth his edition of the Councells. I will firſt conſider the truth of what you ſay, and then the force therof. Concerning Cochlæus his edition of this or any other Councell, I can find nothing, but that Bellarmine in his controuerſies reckons him amongſt ſuch as haue writ of the Councells, yet hee doth not reckon it amongſt the catalogue of his workes, in his booke de Script. Eccleſ. nor can I find it heere in Paris. Yet taking what you ſay in this for granted, I doe not find that

hee was a man leſſe to be truſted than Merlin, or any other; for Bell: calleth him, *Vir doctiſsimus, & fidei Catholicæ propugnator eximius*; and therfore you who traduce a man without any proofe, are much leſſe to be truſted than he: yea than any man I know, for your many falſifications, proued both in this and your other writings. As for your ſaying that *hee faigned many things in writing Luthers life*, that is but a new ſlander which as you doe not offer to proue, ſo it is impoſſible you should; for how can you know the heart of another mã from whence his faigning muſt proceed. Hee may indeed write that which is falſe, but that hee did ſo by his owne fiction, and not by others misinformation, you cannot be aſſured, vnleſſe hee himſelfe had confeſſed it, which you doe not proue that hee hath. Nor doe you proue ſo much as that hee hath written any thing falſe of Luther.

You alſo ſuſpect Cochlæus his edition of the Councells in regard of the time, becauſe hee ſet it forth lately.

And what I pray, is lately? you ſay, the yeare 1538. which is a hundred and eight yeares agoe. Indeed in compariſon of the Apoſtles times it is but lately, but in compariſon of the inuention of printing, which was but about two hundred yeares agoe, and according to the ordinary account of ſchollers in editions of bookes, I belieue none will account a booke ſet forth a hundred and eight yeares agoe, a thing lately ſet forth. Much leſſe haue you reaſon to accoũt it ſo, ſeing you doe not account Merlins ſo, which yet (as you ſay) was ſet out but three yeares before. It is a paradox to ſay, Merlin an antient writer in the yeare 1535. Cochlæus a late writer in the yeare 1538. Can three yeares odds in a hundred and eleuen make one to be called late, and therfore to be (as you ſay) ſuſpected, and not the other? Surely if this your argument of lateneſſe be good againſt one, it is ſo againſt both; wherby you may, according to your prudence, ſuſpect all the Councells ſet forth by

Merlin. But I will giue your ſuſpition yet more ſcope; for Merlin published the Councells in the yeare 1524. as appeares by the laſt words of the whole worke; ſo that Cochlæus his edition was full fourteene yeares after Merlins, according to your computation of Cochlæus. And now to turne the poynt of your argument vpon your ſelfe, this laterneſſe of Cochlæus is ſo farre frō being a ground of ſuſpitiō, that it is (by iuſt ſo much) a ſtronger confirmation of the truth and exactneſſe of his worke. It was but by accident that the Councells were printed at any time; they might haue beene let alone till this preſent yeare, or not printed at all, would that haue made you ſuſpect the truth of them all? it would then haue made the world ſuſpect you for à very weake man, or rather haue put you below all ſuſpition. But it ſo falling out that the Councells were printed at ſeuerall times, by the care of ſeuerall men, the later they were printed, the more meanes had the publisher to make further

ſearch, and to enforme himſelfe out of the Manuſcripts more fully; as wee find, that in all editions of bookes, the lateſt (if the publisher apply due diligence) are moſt full, moſt pure, and moſt correct. I hope you will not ſay that the late edition of S. Chryſoſtome by Sr. Henry Sauill, is therfore the more ſuſpitious. So that heere is neither truth in the grounds of your ſuſpition, nor reaſon that this laſt should be any ground, though it were true.

You ſay moreouer, that Cochlæus ſayes, that hee had the Decrees of this Councell out of an antient booke, but where hee got that booke, or who firſt compiled it, or of what authority it was, hee tells vs nothing at all. And you adde your coniecture, as weake as your former ſuſpition, that it is moſt likely, that that booke was the Popes Decretalls, where the ſuppoſed Canons of This Councell are ſcattered in ſeuerall places. Concerning Cochlæus I can ſay nothing, ſeeing I cannot meet (as I ſaid before) with this his

worke that you cite, but I will fauour you ſo farre as to ſuppoſe you ſay true, & thē cōſider the purpoſe of it, which indeed is none at all. But for that hee had it out of an ancient booke is much to his purpoſe, which booke (I will be bold to conieĉture, ſeeing you are ſo for your liking) was the very Originall of the Councell it ſelfe; and where hee got it, is impertinent for you to demand. And for this my conieĉture I will giue you good ground, this, that in Crabs edition of the Councells I finde an Epiſtle to the Reader before the beginning of this Councell, the title wherof is this; *Bartholomeus Laurens Nouimagenſis, Lectori;* the beginning of the Epiſtle this. *Hæc ſunt quæ ex Archetypo illo cuius ſupra mentio fit, lectu adeo difficili, ſummo labore deſcripſimus; quæ ſi cui grata & vtilia fuerint, primum gratias agat Deo, qui horum qualecunque exemplar hucuſque ſeruauit; deinde F. Petro Crab, qui hoc ipſum vt inter Cōcilia ederetur, procurauit.* And this perhaps is the preface which you mention hereafter and as-

cribe to Cochlæus, for other I finde not. But whoſe ſoeuer it was, it proues thus much, that this Councell (which was firſt published (that I can find) by Peter Crab) was taken out of the Original Record, than which there can be no better authority; and ſo hee ſaith againe in the body of his Epiſtle, *certè in editione hac ſedulo curatum eſt, ne quicquam ei ab Archetypo alienum ingeri poſſet.* And in this edition is the Decree of the expeditiõ, and the others, which in particular you hereafter ſeeke to nullifie, whereby thoſe obiections are beforehand anſwered; yet I will ſay more when I come to them. But ſuppoſe the Decrees of this Councell had beene taken out of the Popes Decretalls (the originall being loſt, as were the Canons of the firſt Councell of Nice, which makes ſo much vncertainty about the number of thẽ) into which they were inſerted (as I shewed before) by Gregory the ninth, but a few yeares after they were made; in ſeuerall places, according to the ſeuerall titles to which they were

to be referred (which you disgracefully call scattering) what impeachment is this vnto their credit? The Popes Decretalls are a testimony of no small reputation amongst all learned Christians. And why I pray scatterings? the Decretalls are not a collection of the Councells, that so you should expect euery Canon in his order, but à digestion of the Canons of all the Councells that pertayne to one matter, vnder one head; like the collection of the Statutes of England by Rastall and others; (out of which if one would vndertake to extract all the lawes made in Queene Elizabeths raigne, hee must looke perhaps in a hundred seuerall places) which yet I thinke you will not call scattering, but methodicall digestion. Bnt these are the reproaches throwne vpon the chiefe spirituall father of the Christian world, by those whom God hath (like Symeon and Leui) for the cruell schisme they haue made in the Church, *diuided in Iaacob and scattered in Israel.* But from whence

soeuer

ſoeuer the firſt publiſher of this Councell tooke the Canõs thereof, certaine it is that they were acknowledged, and aſcribed to this Councell, by a teſtimony aboue all exception, namely, of the whole clergy of England in a Councell at Oxford, as I haue shewed before, & that, 12. yeares before the booke of the Decretalls was compiled. So that from the Decretalls is not the firſt view that wee haue of the Canons of this Councell.

You againe repeat, and ſay, Thoſe *ſcatterings* (you believe) Cochlæus or ſome other did collect together, and made vp one body of them in manner and forme of a Councell. But ſo ill fauoured a forme hee hath giuen it, that it often betrayeth it ſelfe not to be genuine, and taken out of any authentique coppie. Euen now you ſayd (without doubt) that it was Cochlæus that ſet forth this Councell, now, it was hee or ſome other; and this I muſt needs grant is very true; for if it be ſet forth, certainly it was either by one or another. And if it were not Coch-

læus, then haue you loſt much labour in ſeeking to poyſon his credit herein. And if it were ſome other, then is your decrying this Councell by reaſon of this edition of Cochlæus, of no force, for then I affirme, that this *ſome other*, was a man of the greateſt credit of all other, and ſo the caſe is cleere againſt you, out of your owne words, and you ſay nothing heere to impeach the credit of this other; which I wonder at, for you may aſwell ſpeake againſt you know not whom, as ſay you know not what, as you doe in all this diſcourſe. You tooke it ill of Cochlæus that hee did not tell you where hee had that antient booke; and haue not wee much more reaſon to take it ill of you, that will not tell vs who it was that firſt put forth this Coũcell you ſo much finde fault with, nor giue vs any ayme to finde out this editiõ you meane (written by you know not whom) from any other? but although you heere fayle vs, yet you thinke you come home to vs in that which followes;

and although you know not who first put forth this Councell, and that wee know that both first and last haue done it in the same manner; yet without relation to the publisher, the very forme of this Councell, you say is so ill fauoured, that it often betrayeth it selfe not to be genuine, and taken out of any authentique coppy. Which deepe charge of yours against this Councell will recoyle vpon your selfe, and by the ill fauoured forme therof, betray it selfe not to be schollerly, nor taken out of any authentique coppy, either of reason or authority.

C.

For secondly, who will beleiue? who can perſuade himſelfe, that this Councell of Lateran ſhould cite the Councell of Lateran in the Decrees and Canons which were there compiled? that is, that it ſhould cite it ſelfe, as à Councell not now ſitting, but paſſed and held a long time (or ſome time at leaſt) before it? The ſtile of other Councells vſeth to be, Hæc ſancta Synodus decernit, *or* placuit huic Sanctæ

Synodo, *as a seſsion now in being, when they make their Decree. But this Councell of Lateran ſpeakes of it ſelfe, as of ſome other Lateran Councell, then was at that time ſitting,* Fuit, & noſcitur fuiſſe, *as of ſome decrees made before, ſix ſeuerall times together; once in the 11. chapt. twice in the 29. three times more in the 33. 46. and 61. Chapters.* In Lateranenſi Cõcilio pia fuit inſtitutione prouiſum. De multa prouidẽtia fuit in Lateranẽſi Cõcilio prohibitũ. Deuoluatur collatio ſecundum ſtatutum Lateranenſis Concilii. Et in Lateranenſi Concilio noſcitur fuiſſe prohibitum. *Will any man thinke theſe be the words of the Councell of Lateran it ſelfe?*

ANSWER.

Will any man thinke theſe be the words of a man that conſiders what hee ſayes? who will belieue, who can perſuade himſelfe, that a pillar of his ſect, should frame an accuſation againſt a Councell, which (to phraſe it moſt gently,) is (I belieue) the greateſt ouerſight that euer was yet committed in this kinde? You ſay that

this Councell while it was ſitting, doeth cite it ſelfe, as a Councell that had ſitten ſome while before; and to proue it you alleadge ſix places, wherein there is mentiõ of the Councell of Lateran; and you moſt weakly imagine, that the Councell of Lateran there ſpoken of, is this Councell of Lateran that ſpeaketh. Know then (and a great ſhame it is that you ſhould be guilty of ſuch an ignorance, as not to know it before you framed this terrible obiection) that there were foure Councells of Lateran, (according to the moſt receiued opinion concerning the place) of which three were before this; and the Councell of Lateran cited in this, was that which was celebrated next before this, vnder Pope Alexander the third, in the yeare 1180, wherein all thoſe places you (more punctually than any other) doe alleadge, are to be found. And is it poſſible that you (who talke ſometimes, as if you had beene Secretary to all the Councells) could be ſo ignorant, as neuer to haue

read or heard of any Councell of Laterã but this, so that finding in this the Councell of Lateran cited, you should thinke this Councell cited it selfe? for if you had but read this Councell in Binius, you should haue found all these places by you cited, referred in the margẽt to their particular chapters, in the former Councell of Lateran, vnder Alexander the third. Or if any man had forged this Councell (as you iniuriously to vs imagine) could you thinke him so silly a fellow, as to conceiue such a grosse absurdity as this, should steale away vnobserued? And if hee did not beleiue hee should alwayes escape vndiscouered, (as to his eternall vnhappinesse, by your seuerer inquisition, hee hath not,) could you thinke him so foolish as to doe a thing in it selfe most absurd and impertinent, which had no end in it, (for it was all one whether this Councell cited the Councell of Lateran or no,) and which could arriue at no other end, but the ruine of that which was his maine

deſigne, namely, the begetting of the worlds beliefe to this his edition of this Councell; to which he muſt needs foreſee, that this would be the vndoubted ouerthrow?

But howeuer, you make bold to ſlight and traduce ſome particular Catholiques, though moſt learned and vertuous, yet (to vſe a frequent word of your owne, but much more ſeaſonably) *I wonder how you dare*, ſo eaſily to condemne all Catholiques in generall; as to ſuppoſe that all the Popes, Catholique Biſhops, Diuines, Canoniſts, and other learned men innumerable of the Catholique Church, yea thoſe whoſe intereſt is mightily concerned in this Councell, euen all temporall Princes, whoſe Lay-dependants are not few in number, nor faint in courage, nor all defectiue in learning, but ſome of them very eminent therein, were all ſo blind to this grand abſurdity as not to ſee it, if they were Clergy, not one amongſt ſo many millions not to haue ſo much feare of the God of heauen nor honeſty

as to discouer it; if they were of the Laity, not to haue so much regard to the God of this world, proper interest and to humane prudence, as to publish this prodigious forgery; but to suffer these Canons to be blanched ouer with the title of a great Generall Councell, and by that meanes currant through the world, vntill you with much industry and art, come and discouer this long hidden secret, and mystery of iniquity, to Catholiques eternall shame (as you surely thinke) and your owne eternall honour.

But now you may see, that when men with pride and obstinacy fight against the truth, they fall into that pit of shame and folly, that they prepar'd for others. Yea you goe on with more courage than foresight, thus;

C.

Therfore thirdly, Cochlæus is faine to excuse the matter by a coniecture, (in his preface to this Councell set forth by Crab) that these decrees were collected and brought into this forme, wherein hee presents them, by Pope Innocentius himselfe,

some

ſome while after the Councell was done. He cites three chap. of the Councell to that purpoſe, (three of thoſe ſix that are named afore) and ſayes, the Reader will eaſily deprehend aſmuch. But what reader will like it well, that the decrees of a Councell ſhould be written ſome while after the Coũcell is ended? It was alwayes the vſe of Councells to write their owne decrees, and to ſigne them too, before they went away. And Innocent the Pope was not ſo weake a Scribe, as to make the Synode it ſelfe ſpeake after ſuch a manner, In Lateranẽſi Concilio noſcitur fuiſſe prohibitum; or, fiat hoc, ſecundum quod prouiſum eſt in Lateranenſi Concilio &c. *which certainly is not the ſtile of the ſame Councell concerning it ſelfe; Innocent the third knew well enough what belonged to it.*

ANSWER.

Firſt you made Cochlæus guilty of a fowle fault, and now you bring him in making an excuſe, and both falſely. Firſt, I can finde no ſuch coniecture as you ſpeake of, and ſecondly if it were to be found, it is no excuſe. You ſay

it is to be found in his preface to this Councell set forth by Crab; but wee may sooner gather the Sibylls leaues than finde it, for there is no such thing. There is indeed an epistle of Bartholomæus Laurens, which I haue mentioned before, & by which you were confuted, it being thereby proued that that edition was taken out of the originall, for which there needs no excuse. Besides, it is a thing in it selfe improbable, that Cochlæus who (as you say) wrote this Councell himselfe, should afterwards write a preface to another mans edition of the same Councell. But suppose this coniecture you mention (to wit, *that these decrees were collected and brought into this forme he presents them, by Pope Innocent himselfe, some while after the Councell was done*) be some where to be found; what excuse is this I pray, or what doth it excuse? If the coniecture be true, it confimes the whole cause against you: namely, that all these decrees were made in the Councell; if it be false, it is nothing. But you draw cõsequences

from hence which are certainly moſt pittifull and inconſequent, with which while you thinke to ſtrengthen your cauſe, you doe weaken the credit of your owne vnderſtanding.

You ſay, what reader will like it well; that the decrees of a Councell should be written ſome while after the Councell is ended? And I ſay, what reader (but your captious ſelfe) will diſlike it? Indeed if the decrees of the Councell had beene written ſome while before the Councell began, you might iuſtly haue asked, who would haue liked it; but to aske who will like, that they should be written afterwards, is moſt ridiculous. But you ſuppoſe, becauſe it is ſayd in the coniecture you alleadge, that they were collected and digeſted into the forme they are in, after the Councell was done, that therfore they were not written in any forme, no not at all in the Councell it ſelfe; to which purpoſe you ſay, that it was alwayes the vſe of Councells to write their owne decrees, *and to ſigne them too*, (as very pertinently you

adde) before they went away; intimating hereby, that they did not so in this Councell; and your reason is, because Pope Innocent did collect them into the forme they now are in, some while after the Councell was done. Surely you did not consider what all impartiall men would conceiue of your ability, seeing you make such an inference as this; so poore, that few in the world would haue made themselues guilty of the like. And I demand of all the world, whether the decrees of the Councell could not be written, *and signed too*, by, and in the Councell, and yet be brought into this forme, or method, wherein they now are, by Pope Innocent some while after? euery one that hath but common sense will conclude against you. Yea his collecting and putting them into a forme some while after, is a proofe (cleane contrary to what you inferre, namely) that they were written some where, and in some forme or other before. For otherwise from whence should Pope Innocent

collect these decrees? out of his memory? that is most improbable. Collection imports not the inuenting or making them, but the gathering of them out of some Records or other; and out of the originall it is most likely (if he gathered them at all) that he tooke his collection, seeing he liued in the time and place of this Counell, and was present and president therein. Your argument then is no better than this, The Scriptures of the Prophets and Apostles were collected and brought into a forme written and printed, againe and againe, after the first writers were dead and gone; therfore they were not at first written by themselues or their assignes.

You further labour to assoyle Pope Innocent from the guilt of forging these Decrees, (for you take it for graunted that they were forged, and Cochlæus you are most constant to, for the man that forged them,) because Pope Innocent was not so weake a scribe (you say) to make the Synode

quote it ſelfe; Wherein you might well haue ſpared your paynes, for *Quis (quæſo) vnquam vituperauit Herculem*? who, I pray, euer accuſed Pope Innocent hereof? you thinke Cochlæus doth, becauſe he coniectures (as you ſay) that theſe Decrees were collected and brought into this forme by Pope Innocent, after the Councell was diſſolued; as if to collect decrees, and bring them into ſome or other forme after the diſſolution of the Councell, were all one as to forge them? A conceipt ſurely vnworthy of any iudicious man. Innocēt the Pope (you ſay, and truly,) was not ſo weake a Scribe as to make the Synod quote it ſelfe, he knew well enough what belonged to it. Yet ſo vnhappy are you, that you cannot ſupport this truth, (which no body puts you to, by denying) but by affirming a greater falshood, namely, that this Councell doth cite it ſelfe. But if you had beene ſo good a Scribe, as to haue knowne aſwell what belongeth to the making of obiections againſt a Councell, as

Pope Innocent did the ſtile of Councells, you would I thinke haue kept your owne counſell, and beene more ſilent in this matter. But you goe on, and ſay.

C.

Wee had beſt therfore belieue Platina, non eſt decretum ibi quicquam; non potuit ibi decerni quicquam. Improbauit Innocentius ipſe Abbatis Ioachim libellum, damnauit ipſe Almericum. *He ſayes, It was not the Councell of Lateran that made any decrees to condemne them; but that Pope Innocent condemned them himſelfe. And wee may well conclude,* That both theſe and other things, de quibus nihil decerni potuit in Concilio, *were by the Pope ſet downe in his owne Decretalls; out of which he tooke thoſe Canons, whoeuer he was that compiled them into the forme of a Councell.*

ANSWER.

You ſay, wee had beſt therfore belieue Platina; which I graunt wee may doe, but not your ſenſe of his words, which I haue already refuted. But

what degree of truſt ſoeuer wee yeeld vnto Platina himſelſe, I am ſure wee had beſt giue none vnto you, in your citation of Platina, who haue wronged both him and vs, in all that you haue heere alleadged. All that he ſayes, is what you brought, and is anſwered in the beginning, *nec decerni tamen quicquã apertè potuit;* inſteed whereof you make him ſay, *non eſt decretum ibi quicquã; nõ potuit ibi decerni quicquã;* wherein beſides the explicatiõ and chãge of the words, you leaue out the mayne word *apertè*, which changeth the whole ſenſe. Platina ſaith, *nothing could be decreed openly*, you alleadge him ſaying, *there was not, nor could be any thing at all decreed*, whereas the decreeing of nothing openly, doth imply that ſomething was decreed, though not openly; and for the meaning of Platina's words, I referre the reader to the firſt paragraph, where I ſhew, that theſe words of Platina were ſpoken with relation to the buſineſſe of the Holy warres, and not concerning the decrees of this Councell.

And

And as heere you leaue out a word to the corrupting of the ſenſe, ſo in the following words which you alleadge, (as if they were placed in Platina as they are in you, and were a further proofe of the ſame aſſertion, whereas they haue no connexion together in ſenſe, and are aboue a dozen lines aſunder,) you put in a word, which is the very hindge on which the ſenſe is turned, and turned contrary to the aſſured truth thereof; and that is the word, *Ipſe*, *he himſelfe*, as if the condemnation of Almericus and the booke of Ioachim had beene the Popes act without the Councell, that ſo you might proue the Councell falſified, wherein the ſayd acts are recorded to haue paſſed. And then you adde as another ſaying of Platina, or as your conſtruction of the former words of Platina, *He ſayes, it was not the Councell of Lateran that made any decrees to condemne them, but that Pope Innocent condemned them himſelfe.* But Platina hath neither any ſuch formall words, nor are they the meaning of

the words he hath; for his saying the Pope did condemne them, doth not necessarily imply that the Councell of Lateran did not condemne them, for it might be done by both, either seuerally or together, and this latter way it was done, as I haue already proued, and doe now againe by the testimony of Beluacensis, who speaking of this Councell saith, that the Abbot Ioachim and Almericus were condemned therein. So that you are *Ipse, He himselfe*, that haue falsified Platina, layd vniust obiections against the Councell of Lateran, and (*apertè*) *manifestly* condemned your selfe of fowle play by the euidence of the fact,

a Beluac. l 30 hist. cap. 64.

For a close to this section, you say, wee may well conclude, that both these and other things *de quibus nihil decerni potuit in Concilio*, were by the Pope set downe in his owne Decretalls; out of which he tooke these Canons, whoeuer he was that compiled them into the forme of a Councell. Your conclusion is like your premis-

ſes, there is no truth in either of them both; you ſay, that both theſe and other things, (I ſuppoſe you meane all the Canons aſcribed to this Councell,) were ſet downe by the Pope in his owne Decretalls, that is, according to your meaning, inuented by the Pope, and put firſt into his Decretalls; for if they were firſt decreed in Councell, and afterwards put into the Decretalls, it is not for your purpoſe, but againſt you; and that it was ſo, I haue already ſufficiently proued; and doe yet againe by the title of theſe conſtitutions, as they are ſet downe in the Decretalls; which are not barely aſcribed to the Pope, as many others are; but to him in a generall Councell; thus, *Innocentius tertius in Concilio generali.* Wee may therefore well conclude; that your concluſion built on your extreme corruption of Platina, hauing ſo rotten a foundation muſt needs fall to the ground.

Laſtly you ſay, that he tooke them out of the Popes owne Decretalls, whoeuer he was that compiled the

Canons into the forme of a Councell. But I haue proued before, that he tooke them out of the originall Records of the Councell; and if he had taken them out the Popes Decretalls, it had bene well enough; thoſe Decretalls not being the Popes *owne*, ſingly, as you haue ſayd, but the Popes and Councells of Lateran together, as I haue many wayes proued. So that of all that you haue hitherto ſayd, there is not one word but is either vntrue, or impertinent; and to vſe your owne words, *de quibus nihil decerni poteſt*. Yet as if you had not ſayd enough of this nature, you goe on to make faults, in ſteed of finding them (as you ſuppoſe) in others. C.

For the third Canon of this Councell (concerning the excommunication of temporall Princes, and the Popes power to free their ſubiects from all obedience to them, and to giue away their kingdomes) is indeed one of the Extrauagants; cap. 13. de Hæreticis, that is, Pope Innocents owne Decree, and not the Councells of Lateran, vbi nihil de-

cerni potuit. *So in the 71. Canon, concerning the recouery of the Holy Land from the Saracens (for which this Councell was chiefly called , and met together) the compiler hath made the words to run in a Popes ſtile, and not in the ſtile of a Councell,* Ad liberandam terram ſanctam de manibus impiorum, ſacro Concilio approbante definimus, &c. *neither in the Councell was there any ſuch Decree made; as both Card. Bellarmine (againſt king Iames's Apologie,) and Eudæmon Cidonius* (in his Parall. Torti & Tortur.) *doe confeſſe out of Platina. He therfore that made theſe two decrees , of abſoluing ſubiects from obedience to their Princes , and of recouering the land of promiſe from the Saracens, may well be thought to haue made that decree alſo of Tranſubſtantiation, which hath made ſuch a noyſe in the world, and for which this Councell is ſo often quoted vnder the name of* Maximum omnium, Generale, & celeberrimum Concilium.

Anſwer.

The third Canon of this Coun-

cell, concerning the excommunication of temporall Princes, you say, is one of the Extrauagants, *cap. 13. de Hæreticis*, but you are very Extrauagant in saying so; for there is no such matter in the place by you cited, nor indeed any such place as you haue here rashly set downe. All that is to be found is this; that in the fifth booke of the Extrauagants, there is a Title *de Hæreticis*, vnder which title are only three chapters, and in them not a word of this matter. And this for the truth of your quotation; I will now consider the sense of what you say, and the truth thereof. The third Canon (say you) is one of the Extrauagants, that is, Pope Innocents owne Decree. By which it seemes, that it is the same thing with you, to be one of the Extrauagants, and to be Pope Innocẽts owne Decree; as if the Extrauagãts were Pope Innocẽts owne decrees; whereas it is apparãt by the titles to whom they are ascribed, that not one of them was made by Pope Innocent; so mightily are you mis-

taken in this matter. This Decree then is not Pope Innocents owne, and not the Councells of Lateran, as you ſay, but Pope Innocents owne, and the Councells of Lateran; his, in and with the Councell of Lateran, as I haue proued. You alſo cite your ſelfe (for it is to be found in no authour elſe) againſt the Councell of Lateran, ſaying, *vbi nihil decerni potuit, where nothing could be decreed*; againſt which I oppoſe (beſides all that I haue ſayd before) a man of much better authority, Albertus Crantzius, who ſaith [a] *Concilium maximum congregauit Lateranum; ibi multa conſtituta, quæ hodie extant in corpore iuris, there many things were decreed, which are at this day extant in the body of the law.*

[a] *Crantz. Metrop. l. 9. cap. 1. ſect. Innoc. 3.*

Moreouer the ſenſe of this Canon you doe lamely, and with change of the tearmes ſet downe; for there is no mention of kings nor kingdomes; and then the Popes abſoluing of the *vaſſalls of temporall Lords* (for thoſe are the words of

the Canon) from their fidelity to them, and expoſing their land to be occupied by Catholiques, expreſt to be but in the caſe of neglect to purge their land of hereſy, and continuance therein after excommunication by the Bishops, and after a yeeres contempt of making ſatisfaction; and then there is added this reſeruation alſo, *Saluo iure Domini principalis, &c. ſauing the right of the principall Lord, ſo that he giue no obſtacle hereunto, nor oppoſe any impediment.* Now this power of the Pope, whatſoeuer it be, is farre from that which your confuſed words inſinuate, which to your weaker readers (I ſuppoſe) will ſound, as if the Pope had power to abſolue the ſubiects of any kings from their fidelity, and diſpoſe of their kingdomes when, to whom, and for what cauſe ſo euer they pleas'd; which is nothing ſo. Yet if this power of rhe Popes were ſo vaſt as you belieue it, or would haue others to belieue it, why should it trouble you? And why should you

be

be more tender of the intereſt of Princes than they themſelues, and all their courts about them, who either receiued this Canon immediatly from the Councell, as I haue ſayd and proued, or elſe ſuffered it to be coſeningly thruſt vpon them, as you haue ſayd, but not proued.

And I wonder that you a Proteſtant, should faſten vpon this decree of depoſing of Princes by the Pope, (to make the decrees of this Councell odious and incredible,) when as it is well knowne, that the Popes in ſixteene hundred yeeres, haue not depoſed ſo many, as Proteſtants in one hundred; for almoſt wherſoere the gangrene of that hereſy hath ſpread it ſelfe, they haue either actually depoſed and expelled their Princes, as in Swede, Denmarke, Scotland, Netherlands, Geneua; or diuers times attẽpted by violence to doe it, as in France often, in Bohemia, in Poland, and now it is feared in England. And if you ſay, that though theſe Puritane Proteſtants haue both taught and done

theſe things, yet the true Proteſtant of the Church of England, he neuer taught ſuch doctrine, he cānot thinke ſuch a thought without horror; ſurely wee haue nothing but your bare and often broken word for our ſecurity. For what experience hath the king, or his few predeceſſors of your religion had, that in caſe they ſhould haue depriued you of your deſires, as they denyed to graunt the deſires of the Puritanes, if they ſhould haue turned you out of your Bishoppricks and Deaneries, taken from you the Church vſurped Liuings, ſet vp a religion that would not haue endured wiuing preachers, what experience haue they had, that in theſe or the like caſes, your Proteſtants of the Church of England would not attempt their deſtruction, and if they were able, lay the axe on their necks, as your Supreme Gouuernour of your Church of England Queene Elizabeth and her inſtruments did, on the necke of the renowned Mary Queene of Scotland, and Dowager of France.

Can you then thinke much that the Pope, a perſon of an other quality, and more diſ-intereſſed than the ſubiects of Princes, should haue ſome kinde of power, by all conuenient wayes to reduce and correct hereticall Princes? Eſpecially ſeeing the Emperours, Kings, and Princes gaue their votes vnto this Decree, and were, for ſo much as concerned themſelues, the makers thereof. But you will not belieue that this decree was made in the Councell, but thinke that you haue proued the contrary. My aduice then is that you acquaint the Kings and Princes on this ſide the ſeas, with this ſtrange cheat that is put vpon them; it is like to be a matter of high acceptation to them, of great reproach to their vnfaithfull ſeruants, that would not diſcouer that which you haue done, and of great prayſe and preferment to your ſelfe.

You further obiect againſt the Act of the expedition for the recouery of the Holy Land, (which you call the 71. Canon, but no body elſe doth ſo

that I know) becauſe it runnes, ſay you, in a Popes ſtile not in the ſtile of à Councell. By which I perceiue, that though you are one of the Court yet you are none of the Councell, for you are not skild in the ſtiles of Popes and Councells.

Otherwiſe you would haue knowne, that it is the manner in thoſe Councells where the Pope himſelfe is preſent, to decree things in his name, with this addition, *ſacro approbante Concilio*, as in the Councell of Florence *in literis vnionis*, euen as Acts of Parliament of England, are made in the kings name, *with the aduice or conſent of the two houſes*.

You ſay moreouer, that Card. Bellarmine and Eudæmon Cidonius doe confeſſe out of Platina, that there was no ſuch decree made. Your Eudæmon Cidonius I cannot meet with heere, nor is it much materiall, for that answer which ſerues your quotation of Bell: will ſerue him alſo, ſeeing (as you ſay) it is both their confeſſions out of Platina. For the finding of your citatiõs out of Bell: you vſe vs very ill,

giuing vs no direction, but a booke of perhaps twenty leaues in folio to finde out twẽty words, which whẽ wee haue found, to recõpence ourpaynes, we finde your miſtake and falshood. For Bellarm. doth not ſpeake directly of the particular chapter of the expedition, whether that were made in the Councell or no, but of the buiſineſſe of the Holy Warre in generall, *de hoc articulo, cũ multa diſputata fuiſſent, nihil certi definiri potuit*; and there is a difference ſure betwixt *nihil certi*, and *nihil omnino*, nothing certaine, and nothing at all, as you would haue it. And I ſuppoſe this *nihil certi* is meant in regard of the further and more particular managing of the warre, from which they were hindred by the preſent warre in Chriſtẽdome, and which is no denyall of the Decree of the expedition, which conſiſts of a few generall heads concerning the rayſing of contributions to this great worke from the clergy, (wherein the Pope himſelfe gaue a great example) of punishments on thoſe that hindred it

and indulgence to them that aduanced it, with the like. All which though they were vndoubtedly decreed, yet it may be sayd with Bell: out of Platina, that after much disputation there was nothing certaine defined, in regard of the neerer and more particular articles for the managing of the warre, being put frō it by the present warre in Christendome. Yea it might be sayd *nihil certi* in regard of this decree it selfe, not of the letter and intention of it, but of the wars at home, yea rather the contrary was certaine, namely, that it was not executed. And if Platina (or Bellarmine out of him) had intended to exclude this Decree of the expedition (which is all that wee affirme to be done in that kinde) why did they expresse it with these reseruations, of *apertè* and *certi*, and not say directly and without limitation *nihil* as you doe? which had beene more plaine, and agreeable to the grauity of those writers. Therfore by these reseruations they must needs intend some thing, which (as I con-

ceiue) is that which I haue expreſſed. Howſoeuer, certaine wee are, that this Decree was made in the Councell, by all that proofe whereby wee haue proued the whole Councell, of which this is a part; and particularly (becauſe you heere make a particular obiectiõ againſt it) by Matth. Paris, who intimateth ſo much, by repeating [a] the ſubſtance of this very Decree, in almoſt as many words as they are in the Councell, which are too long to ſet downe heere.

[a] *Matth. Paris. hiſtor. p. 189.*

Your further ſay, that he that made theſe two decrees, of abſoluing ſubiects from obedience to their Princes, and of recouering the land of Promiſe from the Saracens, may well be thought to haue made the decree of Tranſubſtantiation alſo. And you ſay truth in that, but it will not helpe you; for Pope Innocent made them all, but, *ſacro approbante Concilio*, that is, the whole Councell, conſiſting of the Pope and the reſt of the Prelats, decreed them. Nor haue you reaſon ſo to boggle at the word Tranſubſtan-

tiation, or at this Councell for the word; seeing the thing knew no beginning since our Sauiour, as our Catholique bookes doe sufficiently proue; and euen the word it selfe was in vse before this Councell, as appeareth by *Roger Houenden in Henrico 2.* where he hath these words.[b] *Confessi sunt etiam, quod Sacerdos noster, bonus siue malus, iustus vel iniustus, corpus & sanguinem Christi posset conficere, & per ministerium huiusmodi Sacerdotis, & virtutem diuinorum verborum, quæ à Domino prolata sunt, panis & vinum in corpus & sanguinem Christi verè transubstantiantur.* Also by Blesensis, who saith[c] *Et vt gratia exempli, in vno Sacramentorum videas abyssum profundissimam, & humano sensui imperceptibilem, pane & vino transubstantiatis virtute verborum cælestium in corpus & sanguinem Christi &c.* Both these wrote in the dayes of Henry the second, and the Councell of Lat. was held in the dayes of king Iohn, who raigned the second after him. And in both these good English

[b] *Annal. p. 576.*

[c] *Blesens. Ep. 140.*

English authors, doe wee finde the word *tranſubſtantiated*, applyed to the bread & wine chāged into the body & bloud of Chriſt; nor doe wee finde in any ſtory, that theſe men were queſtioned for the vſe of theſe words, as if they did import any thing more in their ſenſe, than that which was the generall beliefe of that and the foregoing ages. It is not therfore the Decree of tranſubſtantiation made in this Councell afterwards, which hath made ſuch a noyſe in the world, as you ſay it hath, but the heretiques and Schiſmatiques that haue oppoſed it.

Nor was this Coūcell for this decrees ſake called *Maximū omniū, generale, & celeberrimum*, but becauſe it was ſummoned by the Pope frō all parts of the Chriſtian world, and there met together the greateſt and moſt renowned aſſembly both of Clergy and Laity, that euer was in the world: which therfore it ill becomes you to deride. In fine, the three particular decrees you heere oppoſe, but haue proued

nothing againſt them, are firſt inſerted into the Decretalls, which was done by Pope Gregory IX. not many yeeres after the Councell was held; who therein vſed the ſeruice of one of the beſt men of the world, as I haue proued before. Secondly, they are put into the number of the Canons of this Councell by Crab: who (as I haue alſo proued) tooke them out of the Originall Records. Thirdly, they are alſo reckoned amongſt the reſt of the Canons, by all others that haue made edition of this Councell, as Surius, Binius, and whoſoeuer elſe. Laſtly, they are receiued and allowed by the Catholique Church, the ſtrongeſt teſtimony of all others; and doe you thinke to ouerthrow them? Who is ſufficient for this? he therfore that attempts it, deſerues the name of *hæreticorum maximus omnium, generalis & celeberrimus.* In the next place, you inuade vs with an Arithmeticall argument; but when I haue reckoned with you, it will appeare that you are not a man of good account; for thus you caſt it;

C.

But as it should seeme, he that first composed it, and stiled it so, or afterwards set it forth, and entituled it a Generall Councell, had not his lesson perfect. For betweene the seuenth and the eighth Generall Councell, I trow there cannot another Generall Councell interueene, as this notwithstanding is made to doe, if it were so Great and so Generall, as they say it is. They count the second of Nice for the seuenth Generall, which was held in the yeare 787. and the Councell of Florence (held in the yeare 1449.) for the eighth Generall, as is there, in the last session of it, expressly set downe: Finis octaui Concilii Generalis factus est 21. Iulii &c. *So that vnlesse they will make two eight generall Councells, this of Lateran could be none.* ANSWER.

You passe from the matter of this Councell, to disproue the title therof; and say, he that entituled it a generall Councell had not his lesson perfect, and that becausе (as you say) they count the second of Nice for the seuenth generall Councell, and the

Councell of Florence for the eighth, & betweene the seuēth and the eighth there cannot another interueene, as this is made to doe, if it were so great and so generall, as they say it is. Truly if he that published this Councell, had had his lesson no perfecter than he that made these obiections, he deserued to be whipt for a trewant, for neuer were there such idle obiections made. I pray who are these, *they*, that account the Councell of Florēce the eighth generall Councell? your reader cannot but thinke you meane vs Roman Catholiques, against whom you heere dispute, and whom you would make to appeare so simple, that they cannot tell eight. But it is not the Roman account, *I trow*, that you heere follow, but the schismaticall Grecian, who yet will giue you no more thankes for it, nor no more admitt you a member of their Church, than will the Catholiques. You must know then, if you did not before, that the eighth generall Councell was celebrated in Constantinople

againſt Photius, who made a ſchiſme betweene the Latin and Greeke Church, they of the ſchiſme reiected this eighth, and many other generall Councells, which were celebrated in the weſt; amõgſt which this fourth of Lateran (you ſo ſtrongly and weakly fight againſt) was one; vntill the Grecians meeting againe with the Latins in the Councell of Florence, the Grecians called that the eighth generall Councell; which yet ſoone after they reiected, and ſo at this day allow but ſeuen. But if men may receiue and reiect Councells at their pleaſure, then you may with the Lutherans allow but ſix; with the Eutychians which are yet in Aſia, but the firſt three; with the Neſtorians which are yet in the Eaſt, but the firſt two; with the Arrians and Trinitarians which are in Hungary and Poland, none at all. And this you and yours may doe with as good reaſon, as they doe reiect and reuile this of Lateran, and aboue all, the ſacred Oecumenicall Councell of Trent.

And that you may againe fall into the fault, of which you falsely accuse others; you are out in your computation of the yeeres of the holding of the Councell of Florence; but this I doe not mention as a matter of moment, it being brought in but on the by. But I cannot omitt a weighty passage that you haue a little before, where you say, that betweene the seuenth and the eighth generall Councell you trow, there cannot come another, if it were so great and so generall, as this is sayd to be. Wherby you intimate, that the greatnesse of this Councell was the hinderãce that it could not come betweene the seuenth and the eighth, and by consequence, that if it had beene a little one, it might haue come betweene; which is a very new and pretty fancy. A little generall Councell it seemes might haue crowded in betweene the seuenth and the eighth as an *appendix* to the former, or otherwise haue found place and vnion with it vnder the same name and

number of the ſeuenth, but this being ſo great and ſo generall, could not poſſibly finde a roome betwixt them, but that it muſt make two eights, as you ſay, rather than an eighth and a ninth, which ninth (if it had beene ſo, in this caſe) might yet haue beene called the eighth in ſome other reſpect, as I haue shewed. But I had thought that Councells in regard of number being of *diſcrete quantity*, did not require any place by reaſon of their greatneſſe, (as if they were in this regard, of *continued quantity* alſo,) more than if they had beene little: the abſtract number of eight, (I trow) can no more come in, betweene ſeuen and eight, in a ſmall ſubiect thã in a great, and therfore the greatneſſe of this Councell was no more hinderance to its coming in betweene the ſeuenth and the eighth, without chãging the name and order of the number, than if it had beene neuer ſo little.

You tell vs alſo, that in the laſt ſeſſion of the Councell of Florence

it is expreſſely ſet downe, *Finis octaui Concilij generalis, &c.* yet the words more expreſſely than you haue ſet thē downe are, *Finis generalis octauæ Synodi*, which though not different in ſubſtance, yet the difference of the words *Concilium* and *Synodus* if you had vnderſtood the reaſon thereof, had beene enough to preuent your obiection. For it appeares by an epiſtle of Bartholomæus Abramus to the Archbishop of Rauenna, ſet downe by Crab at the beginning of this Councell, and by Binius at the end, that the Latin Originall of this Councell was loſt, and that this that is now extant, was tranſlated by the ſayd Abramus out of the Greeke, for which reaſon he vſeth the word *Synodus* according to the Greeke, & not *Concilium*; and it is called *octaua* becauſe it was ſo in the greeke which hee tranſlated; and the Greekes ſet it downe ſo, becauſe (as I ſayd before) they accounted no Councells generall, but where they themſelues were preſent and which they did receiue,

of

of which this was indeed the eighth. But this account is (for very good reasons) reiected by [a] Surius and [b] Binius , and by all Catholiques. And Crab though hee haue no *caueat* vpon this place, yet that you may see he spake according to the letter of the greeke coppy, and not his owne minde, he calleth all the Councells betwixt the 2. of Nice , and Florence, Generall Councells ; all that the Church accounteth so ; and particularly of this Councell of Lateran he sayth, *Institutа generalis Concilij Lateranensis tempore Innocentij Papæ tertij.*

[a] *Præfat. huic Synod.* [b] *Notis in Concil. Florent.*

In the end of this section you make this notable conclusion ; *So that vnlesse they will make two eight generall Councells , this of Lateran could be none*; which out of your discourse may as iustly be inferred thus , so that vnlesse they will make two , or nine eight generall Councells, that of Constantinople the fourth , the fower of Lateran , the two of Lions , that of Vienne , that of Pisa , that of Florence, or some one of these could be

none. Could be none, is a falſe conſequence, could not be the eighth, is true; nor is that of Florence or Lateran numbred for the eighth by any Catholiques at this day, but this is reckoned the twelfth, that moſt commonly the ſixteenth. But that the number of eight, which you ſo hunt heere, may come in (becauſe *nos numeri ſumus*) he that firſt made this obiection (which I beleiue was not you) shall by my conſent be reckoned *Sapientum octauus*, *the eighth wiſe man*, which he shall be without a riuall, there shall not be two of them; eſpecially if he that next aſpires to it be a great one, for then (*I trow*) he cannot *interueene* in the order of number, betweene the eighth and the ninth, as you haue taught vs for our learning.

C.

Beſides, if it were a generall Councell, how came it to paſſe, that the Canons of it were neuer generally receiued? as amongſt vs in the Church and kingdome of England they were not, and as without doubt they would haue beene, had the

Councell in thoſe dayes beene accounted generall, and the Decrees of it vnder that ſtile and title ſent abroad into the world. But with vs in England euer ſince that time, and contrary to the 46. pretended Canon of it, ſubſidies haue beene payd to the king, inconſulto Pontifice; *and againſt the 41. Canon, with vs* Currit præſcriptio, *though oftentimes* ex bona fide ortum non habeat; *and yet againe contrary to the third Canon there, with vs*, Clericorum bona qui de hæreſi conuicti ſunt, *they goe not to the vſe of the Church, but are alwayes brought into the kings Exchequer.*

ANSWER.

The generality of this Councell you further goe about to diſproue, becauſe the Canons thereof were not (as you ſay) generally receiued; and this you proue, becauſe they were not receiued in England; but that they were not receiued in England you doe not proue, but by three inſtances, which you doe not proue; and if you had, they had proued nothing. For it is not properly the generall receiuing

that makes a Councell to be generall, but the generall calling thereof from all parts of the Christian world, and such was this. Otherwise no Councell could be stiled generall in the calling of it, or while it was sitting, or when it was concluded, vntill it did appeare that all the world had receiued it, which is a condition that neuer happened to any Councell, because some or other heretiques (against whom all generall Councells haue beene commonly called) or perhaps all, did refuse to receiue it. So that by this your character of a generall Councell, you haue plainly casheired all the generall Councells that euer were; for euen the first fower, which you seeme to magnifie, and grant them the title of Generall, were the Canons of them generally receiued? It is manifest that they were not, but were reiected by all those sorts of heretiques who were the occasion of their calling.

Moreouer, your reason to proue that the canons of this Councell of

Lateran were not generally receiued to wit, becauſe they were not receiued in England; if it were true, yet it is inconſequent, and your deceipt or miſtake lyeth in the indiſtinction of the word *Canons*, whereof ſome be of faith, ſome of manners and diſcipline. Now that a Councell be accounted to be generally receiued, it is not required that the Canons of diſcipline and practiſe be receiued in all kingdomes, but it is ſufficient that the Canons concerning matters of faith be generally receiued, to ſtile the reception generall, and the Councell generall, for ſo much as the generality of reception can contribute to the title of its being generall. As for example, the kingdome of France doth not receiue the decrees of the Councell of Trent concerning gouernment, but of faith it doth, as doe all other Catholique Countries, for which reaſon, euen this kingdome which denies to receiue the Councell of Trent in matters of gouernment,

doth notwithstanding acknowledge it generall. By which it appeares, that you are not so well versed in Generall Councells and their reception, as to know distinctly the meaning of the words according to their Catholique vse. Now there is no doubt that the kingdome of England did receiue this Councell for the matters of faith, otherwise it would haue beene noted hereticall as now it is, and for its not receiuing the Canons of discipline and gouernment, you proue not but by your owne bare word, which I may most iustly deny; yet I haue other proofes against you.

But first I will take notice of your mistake (if not vnfaithfullnesse) in your description of the 46. *pretended* Canon (as you call it) contrary to which, you say, subsidies haue beene payd to the king, *inconsulto Pontifice*; as if that Canon had sayd, that no subsidies at all should be payd to the king but by the aduice of the Pope, whereas the Canon speakes only of

the ſubſidies of the Clergy, as requiring the Popes aduice. As for the practiſe of England contrary to theſe three Canons you mention, if it be true (which I doe not belieue, becauſe I haue heard good lawyers in England ſay the contrary in one, which concernes preſcription) yet it doth not proue that theſe Canons were not receiued; for theſe croſſings of the Canons may happen, either through indulgence of the Pope granted to the kings, or the kings vſurpation contrary to the Canõs receiued; or in your inſtãce of preſcription, through the headſtrong impiety of the people, who will not obſerue the good lawes they receiue, being contrary to their euill cuſtomes. If England had obſerued all the Canõs they haue heeretofore receiued, when they were as wiſe, as learned, as pious, as iudicious (at the leaſt) as now they are, you and I (I belieue) should not haue beene at this bay, that now we are. Now contrary to your proofeleſſe aſſertion, I proue that the Canons of

this Councell were receiued in England, as well thoſe of manners as of faith; firſt by the teſtimony of Linwood, and the municipall lawes of the land, as they are affirmed by *Franciſcus à ſancta Clara*, in his article of tranſubſtantiation.

Secõdly by the Councell of Oxford before cited, held by the then Arch-Bishop of Canterbury, but ſeuen yeeres after this of Lateran, (which was the very firſt Councell in the world, that was held after this) where it is ſayd, [a] *That all things may be concluded with a good end, wee enioyne that the Lateran Councell celebrated vnder Pope Innocent of holy memory, in the paying of tithes, and in the other chapters be obſerued.* By which it appeares, how much you are deceiued, in ſaying that in England the Canons of this Councell were not receiued: as you alſo are in ſaying.

Binij tom. 7. part. 2. pag. 833.

C.

Laſtly, I belieue no good ſtory can be ſhewed to confirme the pretended title of this Councell, that the Patriarch of Ieruſalem

ruſalem and Conſtantinople were preſent at it, and 70. Metropolitans beſides; though that will not make it generall neither, for want of the two other Patriarchs of Antioche and Alexandria, who are not mentioned to haue beene among them. Howſoeuer, nihil ibi actum quod quidem conſtet; *and ſo was it neither any Generall Councell, nor ſo much as any Councell at all.*

ANSWER.

What you belieue imports not, for I know you belieue many hereſies and errors, amongſt which errors this is one, That no good ſtory can be shewed that the Patriarchs of Ieruſalem and Conſtantinople were preſent at this Councell &c. One is ſayd to be preſent either in perſon or by deputy; that thoſe two Patriarchs which you firſt mention, were there in perſon, is affirmed by Platina, Paris, and Vrſpergenſis; and that the other two were there by their deputies, with aboue 70. Metropolitanes, beſides a very great number of Archbishops, Bishops, Abbots, and Priors, ſome in

perſon, and ſome by Proxy; and with theſe the Legats and deputies of the two Emperours, of all (or almoſt all) the Kings, Princes, cities and other places of the Chriſtian world, is recorded by Paris, and Vrſpergenſis. And I ſuppoſe you will not deny any of them to be good hiſtorians, eſpecially Paris and Platina, whom you called in, in the beginning of this your worke, as witneſſes (as you thought) againſt the Canons of this Councell.

[a] Paris and Vrſpergẽſis ſpeake almoſt in the ſame words; [b] thus: *Anno ab Incarnatione Verbi* 1215. *celebrata eſt ſancta Vniuerſalis Synodus Romæ, in Eccleſia Saluatoris, quæ Conſtantiniana vocatur, menſe Nouembri, præſidente Domino Innocentio Papa tertio, Pontificatus eius anno* 18. *in quo fuerunt Epiſcopi* 412. *inter quos extiterunt de præcipuis Patriarchis duo, videlicet, Conſtant: & Hieroſol: Antiochenus autem graui languore detentus, venire non potuit, ſed miſit pro ſe Vicarium, Anthedarenſem Epiſcopum: Alexandrinus vero ſub Saracenorum dominio conſtitutus, fecit quod po-*

[a] *Matth. Paris. hiſt. mai. p.* 188. *l. e.*

[b] *Vrſpergenſ. Chronic. p.* 320.

tuit, mittens pro se Diaconum suum Germanum; Primates autem & Metropolitani 71. cæterùm Abbates & Priores vltra octingentos; Archiepiscoporum vero & Episcoporum, Abbatum, & Priorum, & Capitulorum absentium Procuratorum non fuit certus numerus comprehensus. Legatorum vero Regis Siciliæ in Romanorum Imperatorem electi, Imperatoris Constantinopolitani, Regis Franciæ, Regis Angliæ, Regis Vngariæ, Regis Hierosolymitani, Regis Cypri, Regis Arragoniæ, necnon & aliorum Principum, & Magnatum ciuitatum, aliorumque locorum ingẽs fuit multitudo. Heere is your erroneous beliefe plainly and amply confuted. I wonder what hiſtories you haue read concerning this Councell, that theſe should eſcape you; eſpecially *Paris* the Popes deare friend, and *Platina the Popes owne Secretary.* I haue therfore reaſon to belieue that you tooke vp theſe obiections vpon truſt, and of men that were not faithfull, who haue greatly deceiued you. And therfore the title of this Councell which you againe ſo ſcornefully

and boldly call *pretended*, shall be really accounted Generall, by the beſt and nobleſt part of the world, the Catholique Church, when all other pretended Churches, Councells, and their Canons, their Biſhops, Deanes, and Chapters ſhall haue no being, nor memory but of diſhonour.

You further ſay, (according to your manner, without proofe,) that this Councell vas not Generall, for want of the perſonall preſence of two of the Patriarchs; wherein you are much miſtaken: for otherwiſe the firſt fower commonly ſtiled Generall, and for ſuch acknowledged by very many Proteſtants, cannot be truly ſuch, becauſe the Chiefe Patriarch, the Biſhop of Rome, was not preſent in any of them, but by his Legats. Vnleſſe you will ſay, that though two may not be abſent, yet one may, eſpecially when that one is the Pope, a man whō you (I know) can very well ſpare, not only out of the Councell, but out of the world. And yet I wonder that you that haue had the fortune to be

the pretended Deane of S. Peters Borough and the pretended Maſter of S. Peters houſe, should yet be ſuch an enemy to S. Peters chayre. But if you deſire to know what makes a Councell generall, and what are the inſufficiencies thereof, which you ought to haue expreſſed and proued, before you had shot your haſty bolt of condemnation againſt this Councell, reade Turrecremata, and Canus vpon this ſubiect.

You at laſt conclude thus, Howſoeuer, *nihil ibi actum quod quidem conſtet*, and ſo was it neither any generall Councell, nor ſo much as any Councell at all. Wherein firſt your propoſition is falſe and hath no authority (that I know of) but the worſt in the world, your owne. Yet you ſet it downe in Latin, as if they were the words of ſome author, but neither expreſſe the place, nor ſo much as his name, and therfore I take it for yours, and reiect it. Secondly if it were true that nothing as done there, yet your inference from thence is incõſequent,

to wit, that therfore it was neither any generall Councell, nor so much as any Councell at all; concerning the nullities of a Councell, or of the generality therof, I need say no more than I haue done, seeing it rests on you to proue, that doing nothing is one. And for your affirmation that nothing was done, I haue fully disproued it through this whole discourse. I will therfore only adde the testimony of Matth. Paris, who though he were no friend to this Pope, as I haue shewed before, yet speaking of this Councell in the place aboue cited, saith thus: *His omnibus congregatis in suo loco prefato, & iuxta morem Conciliorum Generalium in suis ordinibus singulis collocatis, facto prius ab ipso Papa exhortationis sermone, recitata sunt in pleno Concilio capitula 60.* (wherein is a mistake in the figure, it should be 70.) *quæ aliis placabilia, aliis videbantur onerosa. Tandem de negotio Crucifixi & subiectione terræ sanctæ verbum prædicationis exorsus, subiunxit dicens, Ad hæc ne quid in negotio Ie-*

ſu Chriſti de contingentibus omitta-tatur, volumus & mandamus, &c. And ſo repeats at large the ſubſtance of the Decree of the Expedition for the recouery of the Holy land. So that it is manifeſt by this, and that which hath beene ſayd before, that there were many things done in this Councell, yea all that are affirmed to bee. And it is called a Councell, and a generall Councell, by *Vrſpergenſis, Paris, Platina, Grantzius, Nauclerus, Beluacēſis,* and all that I can finde that haue any way written therof, except your vncontrowlable ſelfe. Beſides it hath the allowance of the Holy Catholique Church, the awfull ſpouſe of Chriſt, more true, more wiſe, more vigilant, and infinitly more reuerend then all the ſects & Synagogues of Schiſmatiques, & Heretiques; & therfore their obiectiōs againſt her, whom they ought to belieue and reuerence aboue all things on the earth, eſpecially when they are propounded peremptorily, as theſe are, are fitter to be reiected than to be anſwered.

I conclude with the words of Surius:

[a] *Nemo sanæ mentis ambigere potest, hanc quæ sequitur Synodum Lateranensem cum primis insignem & vere œcumenicam fuisse, quippe in qua de negotiis religionis summâ Latinæ & Græcæ Ecclesiæ concordiâ tractatum est, cuique interfuere Patriarcha Constantinopolitanus, & Hierosolymitanus, & Archiepiscopi tum Latini tum Græci 70. Episcopi 412. Abbates & Priores plus 800. simul omnes Prælati 1215. aut eo plures. Nec defuere Legati Græci & Romani Imperatoris, Regum Hierusalem, Galliæ, Hispaniæ, Angliæ, & aliorum. Quod si verò ea cuiquam propterea minus ponderis habere videatur, quod recentior sit, ille certè Christum mendacem facere velle videtur, qui perennem præsentiam suam promisit Ecclesiæ suæ, & Spiritum sanctum suum, Spiritum veritatis, qui cum illa maneat in æternum. Manet sua semper Catholicæ Ecclesiæ authoritas, quam quisquis contemnere ausus est, non ille efficit vt ea minor sit, sed se dignum reddit, qui eius pondere penitus opprimatur.*

No man well in his wits can doubt, that

that this Councell of Lateran was very famous, and truly generall, becauſe therein were handled the matters of Religiõ, with very great agreement of the Greeke and Latine Churches, & wherin were preſent the Patriarch of Conſtantinople, and Ieruſalem, and 70. Archbishops Greeke and Latin, Bishops 412. Abbots and Priors aboue 800. all the Prelats together were one thouſand two hundred and fifteene, or more. Neither were there abſent the Ambaſſadours of the Greeke and Roman Emperours, of the kings of Ieruſalem, France, Spayne, England, and others. But if this Councell ſeeme to any to haue leſſe weight, becauſe it is later, hee truly ſeemes to be willing to make Chriſt a lyar, who hath promiſed his perpetuall preſence to his Church, and his Holy Spirit, the Spirit of truth, which remayneth with her for euer? The authority of the Catholique Church doth alwayes abide here, which who ſoeuer preſumes to deſpiſe, he doth not leſſen her, but renders himſelfe worthy to be cruſhed to pieces with her weight.

And now inſteed of your prouing

the Catholique writers lyars, and forgers, and the Catholique Church credulous, negligent, and ignorant (which you endeauoured) you haue proued your selfe, vnwise, vnlearned, and audacious; and I belieue will loose all credit and reputation of integrity, or capacity, in the iudgement of all prudent men, of what religion soeuer they be, that shall reade these your vnworthy workes. But suppose the thing it selfe were true, that you haue laboured for (abstracting the authority to the contrary) to wit, that there had beene no Canons made in this Councell, yea suppose there had neuer beene any such thing as this Councell, what is it to your purpose? what article of our Catholique Faith is therby cancelled? how is your inuisible Church of England, or your Chappell in France (where God hath his Church) defended? Not at all, by ought that you haue sayd. No nor by your Mimique acting of the priest in hearing of confessions, (which wee perhaps shall heare too, at the third

or fourth hand, for as you haue no character of prieſthood for the hearing of Confeſſions, ſo neither haue you any ſeale vpō your lippes) wherby though like the *aſinus apud Cumanos* in the liōs skin, you bray & keepe ſome in awe, yet it may be they will be inſtructed to diſcouer you, and make your vayne aſpiring the obiect of their contempt and laughter, as it is of ours, and euen of all your fellow reformadoes. Your o ne concluſion therfore which you diſcharge againſt us, recoyles vpon your ſelfe, *nihil ibi actum, quod quidē conſtet*; in all that you haue done, it is certaine that you haue done nothing. And your obiections and diſcourſe haue in them neither any generall counſell, nor (except the Counſell of the vngodly) ſo much as any counſell at all.

And now let mee tell you, that it were much more for your credit, to forbeare ſuch bold brauing of the whole Catholique Church, eſpecially in a Catholique Country, and in the Court of a Catholique Queene, and

that with ſuch feeble and vnſchollerly arguments; of which, (were not your iudgment ecclipſed by partiality, and your paſſion ſwelld by oppoſition, and your ouerweening conceipt of your ſelfe the producer of extraordinary confidence and inſolence in you) you could not render your ſelfe guilty. Alſo your preſumptuous and offenſiue language, euen to the Maſters of thoſe ſchooles wherein you are not worthy to be a diſciple, is ſufficiently obſerued; though couered with that patience which you haue not deſerued; Otherwiſe, your weakeneſſe, or malice, or both, would ere this haue beene characterd on your brow, had not the hands of our Catholique Prieſts beene bound vp with modeſty, and charity, and reſpect to thoſe, who ſee, ſuffer, but (I believe approue not your boyſterous behauiour. And in this buſineſſe of writing your ſhame is layd open with the bookes you cite, wherein your quotations are not ſooner examined,

than your corruptions are discouered. If therfore you haue not grace enough to become a vertuous Roman Catholique, of which you made shew (as there is good proofe) when you came first into these parts, yet learne at least to be rationall in your discourse, honest in your allegations, and ciuill in your language, both to particular reuerend and learned men, and especially towards the whole Catholique Church. And then if you haue a disposition to say or write any more, you shall b e answered with solidity, and equall ciuility.

And whereas one M. Crowder hath reported, that I haue renounced the booke I lately set forth, and will not stand to it; and that Doctor Holden who approued it for Catholique, hath also refused to iustify it; or words to this purpose; and giueth this for his reason, why hee doth not publish the answer which he and his Coadiutors (as it is sayd) haue framed thereunto: which is indeed but a retreate for their inability to answer

it; I ſay, it is falſe in him whoſoeuer ſaith it, and malicious in him that inuented it. And I further profeſſe to him and to the world, that (notwithſtanding the ſlanders to the contrary) I doe auow the ſayd booke for mine, and for Catholique, and ſo doth Doctor Holden. And if he, or any, or all his fellow Miniſters, will publish any thing that they will call an anſwer thervnto, they shall not looſe their labour, they shall haue a reply; wherein I make no queſtion their weakneſſe shall be made to appeare, as herein appeareth the weakneſſe of D. Coſens.

FINIS.

POSTSCRIPT.

IF D. Coſens, or any one on his behalfe, ſhall ſay that I haue not heere ſet downe truly what he wtote; whoſoeuer deſires to be ſatisfied therein, may if he pleaſe ſee the originall vnder his owne hand, which is in my keeping. And although his name be not ſet to it, yet euery one that knowes his hand, will grant he wrote it, and the Counteſſe of Denbigh by whoſe order I receiued it, ſayd that it was deliuered to her by Doctor Coſens. Which paper, and others of his alſo (he inwardly ſhrinking at his owne guilt) hath mightily laboured to recall into his owne hands, that ſoe there might remayne no handwriting of his owne againſt him; but it was not fit that one of his temper ſhould finde ſo much fauour, but that they ſhould remayne vpon the perpetuall regiſtry of time, by being committed to the preſſe: ſeeing he hath deſerued to haue part of the diuine handwriting againſt

him, that was againſt the blaſphemous Baltazar; THEKEL, *Thou art weighed in a ballance, and art found too light.*